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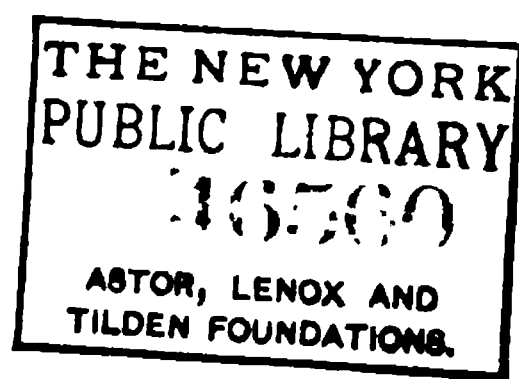
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and universal laws but channels of universal power ; and
universal power but the outgoings of a Universal Mind ?

—*Edward Thomson.*

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Having no pet theory to exploit, this periodical is free from all tendency to fanaticism in any form. Its sole aim is to discover and proclaim the truth concerning the constantly increasing number of vital problems which are agitating the world of thought. In the attainment of this object, the pages of this review are open to the intelligent discussion of all matters pertaining to the advancement of man's spiritual self.

While the views expressed in signed articles may not always be editorially indorsed, we are convinced that in the psychic realm there is a sphere of knowledge almost entirely unexplored ; that man's highest and best powers are yet to be demonstrated ; and that a correct understanding of his own inner nature and endowments will result in a more perfect expression of the idea in creative Mind which he is intended to manifest.

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THE METAPHYSICAL MAGAZINE.

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JANUARY, 1896.

No. 1.

THE SUB-CONSCIOUS MENTALITY.

BY HENRY WOOD.

EVERY unit is made up of unlike elements. The mentality of each individual, though a unified entity, contains active factors which are dissimilar in their offices and modes of operation. Therefore it is only through an intelligent discrimination of these various phases of mental activity that phenomena can be resolved, and their *modus operandi* discerned.

In the present brief study of the sub-conscious realm, as distinguished from that which is in overt activity, it is not proposed to dwell at length upon the more speculative and technical aspects of this much-mooted subject, but rather to note a few evident tendencies and sequences which are of practical import. Any general misapprehension of the normal relations of these two distinctive psychic factors must be fraught with serious results in its bearing upon human progress and welfare. A correct interpretation of the "deep things" of the mind of man is vitally important, because of their dominant influence upon his harmony, normality, and sanity. Nothing in the external realm possesses such transcendent significance. Problems of such moment should therefore be vastly more than themes for curious speculation, for the world greatly needs the practical and beneficent application of every intelligible principle. Whether from a therapeutic, philanthropic, or religious standpoint, these inter-relations have a profound interest.

VOL. III.—I

W. P. L.

The great sub-conscious domain is yet but scantily explored. A better comprehension of its true philosophy, scope, and utility should therefore be the highest desideratum of every student of psychic science. But in no other department of this great subject has there been such a variety of views among leading exponents. Some consider the sub-conscious mind of minor importance, while others broaden its legitimate range to cover nearly all the mental manifestations. Mr. Hudson, in his interesting work, "The Law of Psychic Phenomena," does the latter to a notable extent. The two phases, or different activities of mind, he terms the objective and subjective, but we suggest that *conscious* and *sub-conscious* seem more fitting.

In attempting to define concisely what we believe to be the normal function of the sub-conscious mind, let us first suggest, negatively, that though in close connection it is by no means identical with the intuitive faculty. The latter—often termed the spiritual perception—is that clear-cut vision which the ego possesses to discern Truth immediately, or without the employment of a logical process. Its office is to weigh and measure spiritual and moral principles and entities through an approximate sympathetic vibration with the Universal Good. None are without the intuitive faculty, but as a rule it is found either latent or in a rudimentary state of development. As it is already perfect, *per se*, it does not require correction, but it does need to be uncovered and manifested. It is that exact spiritual sense which belongs to the native divinity of generic man. It is of the basic individuality, while both the conscious and sub-conscious mentality belong to the changeable and growing personal element. The two latter are moulded by exercise and education.

Let us, then, bear in mind that the sub-conscious mentality, though largely hidden from observation, is in no sense identical with the spiritual perception, but is rather the great reservoir, or stored-up accumulation of the average thought, belief, emotion, and experience. It is susceptible to discipline and improvement in proportion as its laws of operation are understood and complied with. It is a compound and complex unit that

has been built up out of past states of consciousness. In intellectual, ethical, and emotional quality it represents neither more nor less than a comprehensive average. Like other composites of slow accumulation, it can only be changed by degrees. It carries on its own logical processes, and is swayed by its own hopes and fears like an independent personality; yet it is all below the surface and hidden from the conscious mind.

Another most important fact is its exact automatic action upon the physical organism. It recognizes external conditions and responds to them entirely independently of the surface consciousness. It is susceptible to limitations, circumstances, and even contagions, which for the time are unknown to its active counterpart. It is the guilty party that "takes" a disease, while the conscious mind is utterly unaware of any exposure or liability. The mere clay of the body is incapable of taking or recognizing anything; but the average sub-consciousness has already believed in and accepted liability, and so its door is open.

In looking upon a lake we see only that insignificant portion which is upon the surface. Perhaps ninety-nine-hundredths of its volume is unobserved. So the mental reservoir contains layer upon layer and deep upon deep. Past mental pictures leap to the surface when occasion invites them, and this we call memory. But, as proved by many experiences—notably those of drowning persons—nothing is ever obliterated. All that we have in sight at any one time forms but a mere fraction of the contents of this great hidden personality. As before noted, it seems to conduct affairs quite independently, or on its own account. There is no knowledge so high, nor rubbish so useless, as to be unrepresented in its economy.

This hidden man—often insubordinate—is an actual force to be dealt with. But, while he often refuses co-operation, he acts as ballast for his smaller (though more apparent and wiser) twin brother. His more nimble companion may often change his opinions, but he is very "set." Like a pair of horses—until they can be trained to pull together, there cannot be thorough harmony and efficiency.

Conscious thought flows into the sub-consciousness as a small stream runs into a cistern. If the mass be turbid, it is to be inferred that the past inflow has been of that prevailing quality. Its rectification, therefore, can take place only gradually—through the changed character of the little rill of thought that is to be introduced. By immutable law every mental creation passes the portal and adds something of its own color and quality to the living aggregation. While attention is often called to the fact that thought goes out in objective waves, it should not be forgotten that it also passes into subjective habitations.

In the light of the foregoing principles, what a tremendous responsibility is involved in the exercise of the imaging faculty! Perhaps nothing has been regarded so trivial as a thought, and yet objectively we are thinking to the world, and subjectively into an enduring reservoir. The “every idle word” for which men shall be judged, when rightly interpreted, is a scientific statement. The “judgment” is continuous and inherent.

The vital potency of auto-suggestion, in the reformation of defective mental and physical conditions, is found in the intelligent exercise of the conscious volition in projecting instalments of its quality into the great submerged personality. This veiled twin selfhood must be purified and made positive in its temper, rather than negative, by an inflow of ideals which are suited to every plane of expression. Every ego is bound to its own thought-repository, which it is filling up and pressing down day by day. The storing process *must* go on without intermission, for the established order is irrepealable. The power of absorbed ideals to overcome negative and adverse conditions is entirely underrated because the cumulative and automatic energy of the sub-consciousness is conventionally unknown. To lay one brick or set one stone is not to build a house; but with the process continued the building at length towers up in graceful proportion. In like manner harmonious mental products must be moulded and put each in its place with thoughtful design.

One may make himself what he will by thinking his thoughts

into the right form and continuing the process until they solidify. But lawless imaging sets in motion forces that pull in opposite directions, and thus stagnation and decadence become manifest.

The sub-consciousness, being composed of unceasing instalments from its ever-busy counterpart, must measurably correspond with its average quality. If the active, creative mental energy is forming noble product, the submerged personality will surely reap the benefit and automatically pass it on for articulation in the physical ultimate. Thus "the Word is made flesh." The process includes the formation of an ideal, its assimilation, and its visible expression. It is the duty of the ego intelligently to select the material for the consciousness to exercise itself upon, and then the subsequent processes take care of themselves. By immutable law it finally indexes its grade and hangs its banner on the outer wall.

Man is ever consciously or unconsciously creating himself. He chooses a pattern and proceeds to weave it into enduring fabric.

It is obvious that the line which divides the higher from the lower selfhood runs through *both* of these mental subdivisions. Thinking, of whatever plane, continually builds a sub-conscious depository to correspond. It follows that a store of bad or negative product can be transmuted only by a radical improvement in the productive faculty. But each acts and reacts upon the other ; so that, while storage is continual, that which has been hidden often rises to the surface.

There is a class of phenomena, however, which apparently is not easily reconcilable with the principles above noted. While intelligent auto-suggestion is the normal channel to the deeper personality, there is another kind of suggestion, from without, which at least temporarily may take control. These intermittent transfers of authority are quite unlike in degree and manifestation. Some of them are variously known as telepathy, hypnotic suggestion of varying degree, spirit guidance, and inspiration. However differentiated, they have one order in common: they are all vibrations from the objective. In

their action there are two laws which seem to have general application : first, the sub-conscious mentality preferentially attracts influences of its own moral quality ; secondly, the forces from without, though they may temporarily assume the throne, do not permanently change the sub-conscious character unless often repeated, and then only by slow degrees.

The more positive the personality the less yielding it is to objective impressions. There is, however, an apparent exception in favor of one who is highly developed. An understanding of the law confers a command of its use. Such a one may render himself temporarily positive or negative, voluntarily, and for a purpose ; but he will never open his door except to that which is higher and better than himself. His highest privilege and pleasure will be to make himself negative, or receptive, to the Universal Spirit of Wholeness (theologically called the Holy Spirit) ; but a subjective name and definition for the same process would be an *ideal*. There are other high and helpful objectives, but this Great Positive virtually includes all of its lesser relatives. A limited ideal, or even a negativity that is weak and uncertain, will attract its own qualitative correspondences.

In regard to the nature and relations of the above four mentioned forms of objective influx, we may incidentally suggest that we regard Mr. Hudson's "working hypothesis" as too narrow at its base to include all mental phenomena. How can unmodified subjectivity give forth specific things which under ordinary conditions never definitely have existed within it? While they may appear to come from within, it is much more reasonable to conclude that they are temporary possessors. The executive control of the sub-consciousness ought never to be surrendered except in the lawful and intelligent service before noted. It should be harmoniously symmetrical and positive.

HYPNOTIC SUGGESTION AND CRIME.

BY DOCTOR G. STERLING WINES.

THE question of hypnotic suggestion in relation to the committal of crime must in the near future become an important factor in many cases of criminal jurisprudence. There is a growing tendency among all classes of criminals to offer this plea in defence or palliation of their evil deeds. It is therefore imperative that we arrive at some definite conclusion as to whether persons without criminal propensities may be hypnotized to the committal of crime ; also whether latent criminal propensities may be developed by hypnotic suggestion to the perpetration of deeds from which the person would normally have refrained.

The question to be determined is not whether a person may be hypnotized and caused to commit a crime, but can we discover the extent of the moral responsibility of the criminal classes for their actions? Judged from the loftiest ethical stand-point, our data relating to the many important questions that determine the mainsprings of human conduct are incomplete and inadequate. It is necessary to consider the co-related influences of heredity and environment, together with the potentiality of suggestion extending through all life's educational stages from infancy to old age. This carries us far beyond the limits of hypnotic suggestion, but it is not my purpose here to trace out all the analogies and sequences of the many intricate problems which may bear upon the matter under consideration.

I do not deem it expedient publicly to advocate human irresponsibility by reason of inherited criminal tendencies, insanity, or hypnotic suggestion. Society must protect itself against crime by every legitimate means in its power ; and the individual with criminal impulses should be educated to resist

evil influences and acquire self-control in the presence of temptation. With our present knowledge it is more difficult than would appear upon a superficial examination of the subject either for the medico-legal mind or for the layman to determine whether a crime has been committed under hypnotic suggestion or otherwise. We shall discover that there is no consensus of opinion among competent minds regarding the probability of inducing a man to commit a crime by means of post-suggestion. When authorities differ so materially, how is it possible for judges or juries to decide a psychological problem that involves such serious consequences to the accused ?

A perusal of the writings of many of the best scientific investigators will lead us to the conclusion that their opinions are fluctuating. Having formed preconceived opinions from the works of others, they have upon subsequent personal experiments frequently found reason to modify and often radically change their position. Some indeed appear to experiment with no other object in view than to confirm the notions they already entertain. Truth is not so much their quest as the defence of the positions they have assumed. In such instances all conclusions are biased by unwarranted prejudices and misconceptions. While for a time they cut loose from their hasty generalizations and premature opinions, yet they unconsciously drift back to their former position.

J. R. Cocke, M.D., in a magazine article entitled "The Practical Application of Hypnotism in Modern Medicine," some time ago made the statement that this application is very limited ; and the alleged fact that only nervous or hysterical individuals are subject to its influence is one of the arguments brought against its use as a remedial agent. On this point he confesses to a change of opinion. He says :

" I had formed from my reading a preconceived idea that nervous and hysterical persons could be more easily hypnotized than those of a stolid and phlegmatic temperament. But this has certainly not been my experience. The best adult subject ever hypnotized by me was a railroad engineer, who for fifteen years of his early life had served as a regular soldier in the United States army."

This man, Dr. Cocke informs us, was hypnotized fifty-one times, a thorough physical examination having been previously made. His five special senses, respiratory and circulatory systems, and nervous reflexes were found to be normal, his intellect above the average, and he was by no means imaginative. The following were the results as given by this author :

" The first sitting was negative, as his mind did not in any way respond to the suggestions. At the second sitting profound hypnosis was induced in four minutes. A sphygmograph (an instrument for recording the pulse waves) was attached to his wrist, and in the early stages of hypnosis the pulse was increased in both force and frequency, rising from sixty-three to seventy-five per minute. The effect upon the pupillary reflex to light could not be exactly ascertained. The respirations were at first increased, but subsequently became slow, deep, and regular. There were some curious so-called *vaso-motor* phenomena witnessed.*

" In the early stages of hypnosis the man's face flushed deeply ; as the condition progressed it grew pale, but a touch with a sharp instrument would cause a localized patch of redness on the skin which would last longer when he was hypnotized than when in his normal condition, and could not be produced without an excessive amount of force being used, when any part was rendered insensible to pain by suggestion. The man could apparently be made to perspire when told during hypnosis that he was exceedingly warm. His heart would not beat faster if I simply suggested that it would do so ; but when I said to him that he had struck one of his employers his heart bounded and the pulse went up to one hundred and fifteen, rapidly sinking again to normal when the delusion was corrected. He could be made to feel imaginary pains in various parts of the body ; could be made to weep or laugh by appealing to the emotions ; in short, the diapason of his whole mental and emotional system would give forth concordant sensations of pleasure or discordant sensations of pain at the will of the operator : this, too, with a rapidity incredible to one not familiar with the phenomena."

From the experiments made with this and other subjects Dr. Cocke professed in December, 1893, to have abandoned his former idea that only nervous or hysterical individuals are subject to hypnotic influence ; yet in a letter to the *Boston Sunday Globe*, little more than a year later, he says : " The susceptibility to the hypnotic state consists in the peculiar condition of the nervous system, which I regard as a form of hysteria and

* The *vaso-motor* system of nerves controls the expansions and contractions of the blood-vessels of the body.

term *latent hysteria*." He states also that "at least ninety per cent. of all individuals possess the capacity of becoming hysterical or of being hypnotized in a greater or less degree."

From these quotations it is evident that the mind of the writer had completely reverted to the opinion which he had previously discarded, and considered the capacity of becoming hysterical identical with that of becoming hypnotized. Such uncertainty of opinion entirely destroys the value of an authority. It may also be seriously questioned whether the statement that "ninety per cent. of all individuals possess the capacity of becoming hysterical" is not one of those exaggerated expressions to which extremists are prone, but which have no actual statistics for their support and are therefore unworthy of the really scientific mind. Professor J. Delbœuf has also shown a change of base. He says :

" At the time that I took upon myself to hypnotize, I firmly believed that the subject became the property of the magnetizer, passing over as of no importance the manifest resistance that I met with at every point and in every form on the part of subjects whom in all other respects I found perfectly adapted to such experiments ; as, for instance, one who permitted his tongue to be pierced with a large darning-needle by my sceptical colleague Dr. Marsius, and to be burned several times, both with a red-hot iron and by thermocautery, by my colleague the surgeon, Von Winterwarter—both these experiments having reference to the curative effects of hypnotism."

This opinion he derived from Dr. Liébault, whom he quotes as follows :

" We may postulate, as a first principle, that a subject during the state of magnetic sleep is at the mercy of the hypnotizer. I have made experiments that have confirmed me in this opinion. I have many a time removed the hats of such persons, searched their pockets, drawn off the rings from their fingers, untied their shoes, etc., . . . without their having noticed the action at all or having made the least resistance, the isolation into which I had thrown them being the cause of the absence of all consciousness. . . .

" If it has already been found possible to reform a woman of loose morals and bring her to abandon entirely her evil course, why cannot the reverse be effected, and by the same means ? It would be in the power of the magnetizer to suggest to his subject, not only to become a tale-bearer, a thief, dissolute, etc., at some period subsequent to the magnetic sleep, but he might use him, for example, as the instrument of his personal vengeance, and the

poor dreamer, unmindful of the primary incitement to the criminal action, would commit, on another's account instead of on his own, the evil deed, prompted and forced thereto by the irresistible suggestion and will imposed upon him by another person. And when the crime shall have been consummated, where shall he find the medical jurist who can hold up to Justice the torch which is to throw the light of Truth upon the act and challenge the innocence of a man who, up to the moment of the crime, never exhibited the slightest sign of insanity, and yet when convicted of the dreadful deed states with every apparent sign of good faith that he has committed it of his own accord? Who can tell whether such cases have not already taken place?"

This was the teaching of the school of Nancy, of which Dr. Liébault was the leader. That of the Salpêtrière arrived at an opposite conclusion. Professor Delboeuf writes:

"My own personal observations, and the study which I have brought to bear on this matter, have caused me to pass, so to speak, from one rival camp to the other. The thesis upheld by the school of Nancy, while it found in me at first an adherent, finds me to-day an adversary."

Explaining more particularly the revolution in his thoughts upon this subject, our author states that in the commencement of his investigations at the close of 1886, "adhering entirely to the belief of MM. Liébault and Beaumis," he wrote:

"M. Beaumis's statement is perfectly exact. The somnambulist, in the hands of the hypnotizer, is less than the *corpse* which the perfect disciple of Loyola should resemble. He is a slave, with no other will than that of his ruler; and in order to fulfil the commands laid upon him, he will push precaution, prudence, cunning, dissimulation, and falsehood to their extremest limits. He will open and shut doors noiselessly; walk in his stockings; listen when watched—with what keen sight, what acute hearing! He will remember anything and everything you want him to, and will forget all you desire him to forget. He will in good faith accuse a perfectly innocent man before a court of justice. He will have "seen" everything that in reality he has never seen, if you command him to do so; he will have "heard" what he never could have heard, and "done" everything that he never could have done. He will swear by his household gods that he has acted throughout of his own free will, without any external pressure; he will invent motives if need be, and will completely protect and cover his hypnotizer.

"Theoretically such a power is the most dangerous on the face of the earth. I believe, though, that practically, with the exception of what might relate to physical or moral abuses or tampering with testamentary wills, there

is actually little or no danger. It appears to me that the fear of this has been unduly exaggerated.'

" In a foot-note of mine, while mentioning with highest praise the memoir of M. Liégeois, I added further: ' I do not express any alarm that I cannot show any good reason for.' Among other reasons I pondered the difficulty—say rather the impossibility—of obtaining from the subject an absolute abnegation of will-power, whilst at the same time we allow him to retain the necessary free will to cope with any unforeseen accidents which might occur to compromise the fulfilment of the thought and action suggested.

" Two or three months later I should not have expressed myself thus, and hence the remarks that accompany the experiments (related in my articles on ' Hypnotic Consciousness ') which took place about a year previous. It may have been noticed that my assent is tempered by certain marked reservations. I was even then opposing practice to theory, *i.e.*, I narrowed down these apprehensions of danger to two legitimate causes of alarm, *viz.*, attempts against morals and tampering with testamentary wills.

" Upon these two points I am still of the same opinion, with the exception that what I then feared probable I now regard as extremely problematical. I mean to say that a villain who was contemplating the perpetration of a crime would not easily find an accomplice in a subject of good moral standing. And in any case I still think, as I thought then, that such an accomplice would not only be inapt but compromising."

The conclusion at which this investigator finally arrived is stated in the following words :

" A person in the hypnotic sleep, as well as in the natural sleep, is not so absolutely withdrawn from the objective world about him as is generally supposed—the hypnotic subject even less so than the sleeper, for the former remains in intelligent communication with his magnetizer. . . . It is evident that, so far as we know now from experiments intended to test this theory and these possibilities of criminal suggestion, no positive results can be obtained. These criminal actions, so appositely named *laboratory crimes*, bear no resemblance to actual ones. . . . I shall hope to be able to demonstrate by actual facts that persons in an hypnotic condition preserve at least a sufficient portion of their intelligence and reason, together with freedom of action, to prevent them from committing deeds that neither their conscience nor their habits approve."

Dr. J. M. Charcot, admitted to be the highest authority on this subject, wrote five years ago :

" One point that appears to me to be established by incontestable observations is that the persons, whether men or women, who are susceptible of hypnotization are nervous creatures, capable of becoming hysterical if not

actually hysterical at the beginning of the experiments. . . . I would further remark that men, even though hysterical, are seldom and only with difficulty hypnotizable—a fact that I have been enabled to establish in my service at the Salpêtrière, where cases of male hysteria are very frequent.”

This is precisely what Dr. Cocke declares not to have been his experience. Charcot says :

“ When we come to the consideration of ‘ criminal suggestion,’ as it is called, the problem to be solved is this : Given the susceptibility of a somnambule, can one use him to do a criminal act to which he would never have consented outside of the hypnotic sleep ? ”

In attempting the solution of this problem he displays considerable uncertainty, in fact leads us to conclude that it is still unsolved in his own mind. The experiments made by him appear to have taken place under conditions which rendered them more or less unsatisfactory in every case. He says :

“ Experimentally, when we furnish a subject with a crime already planned, arming him with a pasteboard dagger, or providing him with a ‘ poison ’ consisting of a harmless powder, we may witness the carrying out, in all its details, of what I have called a ‘ laboratory crime.’ But is it so, can it be so, in real life ? I, for one, doubt it ; for though writers who have treated the question have reported plenty of experiments, they have not yet been able to discover a single crime of this kind actually committed—and that not because they have not sought to discover such crimes.”

In all recorded experiments the element of reality has been absent, which has rendered them practically worthless for the solution of the given problem. They were tragedies of fiction, not of actual life, and Charcot believes the mind of the subject to have been sufficiently conscious to recognize this. Hence, in reply to his own question, “ Is it possible to define the rules of expert testimony in the matter of hypnotism ? ” he says, “ I do not think it is.”

From the foregoing it is apparent that many subtle and intricate psychical laws must be fully mastered before it is possible to pronounce an intelligent opinion either pro or con. It is impossible to formulate any certain principles that would be applicable in all cases and under all circumstances. Some subjects prove susceptible to post-suggestion, and will carry out to the

letter a variety of suggestions after long intervals of time have elapsed. Others fail to respond to suggestions of this character, and while they could undoubtedly be influenced to execute a suggestion that required immediate action, no lasting impression could be made; and it is of frequent occurrence that subjects will carry into effect after a brief interval what they refuse to act upon at the time the suggestion was given. The following instance will illustrate the danger of post-suggestion. We find it in an article by J. Delbœuf, already quoted :

“ Here is a story told me by Dr. Liébault. He, or perhaps it was Bernheim, or both together, hypnotized a workman and told him to steal two little plaster figures that were used as ornaments upon the mantelpiece of a house where he was working. He did so, the affair having been forgotten for some time because the suggestion was not carried out on the spot. About three months after this occurrence the same workman was arrested for stealing a pair of trousers from a shop, upon which the previous hypnotic suggestion was remembered. My opinion is that the workman—and how many there are of the same calibre !—had a very slight regard for the rights of property.”

Experiments such as this are of little scientific value. The man might have stolen both plaster casts and trousers had he never been hypnotized. As I have already intimated, these problems necessarily include a vast field of mental and moral variations, limited only by the differentiations we discover in the various subjects of experiment. When we consider how prone to crime are certain individuals, and how susceptible they are to impressions in their normal condition, I think the danger in the near future will be in drawing too closely the line of human responsibility, entirely ignoring hypnotism as a necessary factor. It is a well-known fact in criminal statistics that frequently there are epidemics of certain classes of crime which in detail are almost perfect fac-similes of each other. The same is true of suicides. The explanation of the identity of these occurrences may often be found in suggestions through sensational accounts in newspapers.

I believe it can be demonstrated by actual experiment that the majority of criminals are more susceptible to hypnotism

than any other class. Criminal tendencies of themselves argue abnormal development, but I desire to qualify these statements by adding that it does not at all follow from the fact of a person being an hypnotic subject that he is immoral or in danger of becoming a criminal. Granting, however, a susceptibility to hypnosis combined with criminal tendencies, it is perfectly safe to assume that an individual so endowed cannot be held absolutely responsible from an ethical stand-point, although guilty in the eye of the law. All hypnotic subjects, in their normal condition, are more or less sensitive to suggestion, conveyed either verbally or by thought transference. Sensitives are also subject to the conditions which environ them. To such an extent is this true that it is often difficult to determine whether they are acting from their own volition or carrying out impressions received from those with whom they are brought in contact.

Tracing this line of thought through all its various analogies and sequences, the importance of environment when considered in relation to hypnotic suggestion and crime is obvious. While it is universally recognized that environment generally determines the moral bias, there are none that note the subtlety of this fact except those who have experimented with psychics. From this point of view it is evident how difficult it is to determine whether or not a person has committed a crime under suggestion when no word has been spoken. Who is prepared to estimate the influence of silent suggestion in determining human conduct for good or evil? Where can the line be drawn and the claim justly made that its influence can go thus far and no further? Who is wise enough to prescribe the limit? Is there any one who is not at times subject to this most subtle of all agencies? Every mind, no matter how great or self-reliant, is susceptible to this insidious influence.

Passing from this line of thought to the main topic under consideration, I desire to emphasize the following statement, which if followed through all its logical sequences covers the whole ground of the problem we are discussing: *Hypnotic suggestions cannot change the natural tendencies of the individual*

either for good or evil; that is, under the influence of suggestion an innately moral individual cannot be made to violate his natural instincts, and an individual with immoral desires and impulses will manifest these characteristics under the influence of suggestion. In fact hypnotism only brings out in strong relief the dominant bias of the individual. Every faculty and tendency of the mind is greatly exaggerated, and thus are afforded the best possible conditions to examine into the propensity toward particular faults or virtues. Moreover, in hypnotism the will is a factor that must be considered precisely as in normal consciousness. By its relative strength or weakness is determined the whole moral bias of the individual.

Thus in hypnosis the will is not, as is generally believed, necessarily weak, but quiescent; and a volitional power is manifested only when a moral consideration is presented for approbation. If the suggestion does not correspond with the innate conception of right, the subject will generally refuse to comply. When acting under suggestion he manifests strong prejudices and preferences that are precisely identical with those he displays in his waking state. All the faculties that equip him for action are extremely active, and if the subject does not resist a suggestion it is only evidence that it would not be disagreeable under normal conditions. Yet in matters of minor importance it is possible by persistent effort, joined with a commanding tone of voice, to overcome such slight prejudices as do not belong to the true ego, but are simply reflections of the normal consciousness; and, as before intimated, when it comes to ethical considerations the distinctions are more closely drawn, and the experimenter may discover a firmness of will which in the majority of cases he finds himself powerless to overcome. In a work recently published by Carl Sextus entitled "Hypnotism" it is stated that—

"The hypnotic somnambule is not a mere automaton to be moved about at pleasure. To make the hypnotic suggestion applicable, it is essential to impart the hypnotic suggestion, otherwise it cannot be carried out. It must not be forgotten that the execution of the suggestion depends entirely on the disposition of the subject, which does not alter but remains the same asleep

or awake. There are certain instances where a person has a so-called dual character. These persons are, to all appearances, peaceable and law-abiding, but under certain circumstances become vicious or dishonest. It stands to reason that these same persons would, when under hypnotic influence, at times be pure and honorable, and then again dishonest or unreliable, just as in the normal state. The reader will understand that the somnambule may show resistance—not only refusing to do that which he has been ordered to do when asleep, but even when in the deepest hypnose after his sleep.”

This author afterward quotes from Professor Pitres :

“ ‘ When ordering certain hypnotic individuals to execute certain acts after their awakening, disagreeable to them or causing their displeasure, they would simply refuse to obey and would not be awakened until released. Should the hypnotist remain firm or insist upon the suggestion being carried out, it would become impossible to awaken them.’ ”

Leaving these brief generalities, we will pass to the experiments from which I have drawn my conclusions. So far as I am aware my own methods differ somewhat from those of others. No data of scientific value can be derived from experimenting exclusively with sensitives of equal intelligence and moral development. The majority of subjects experimented with by Charcot in the Salpêtrière were hysterical, with criminal proclivities. This would naturally lead him to believe that hypnosis is a pathological condition. My conclusions have been derived from actual experience with all classes of sensitives, taken from every grade of society and extending over a period of ten years. My chief aim has been to avoid hasty and immature generalizations. I do not wish to figure as a pessimist or alarmist, but my experience justifies me in the statement that hypnotism can undoubtedly be used as a means of inducing a man to commit violence or theft. But, notwithstanding this, I do not think there is any necessity for special legislation relative to the phenomena of hypnotism, because if a man should make this plea and the facts seem to justify it, then let him be hypnotized and experimented with along the line of the offence committed. It may then be determined whether or not he is following out his natural character.

Primarily, judging from a phrenological stand-point, I have endeavored to ascertain the possibility of predicting human

conduct with any degree of certainty. I assume that in exact proportion to our knowledge of character can we be assured of conduct. Under all possible conditions, whether normal or hypnotic, this rule would apply. I have discovered from phrenological examinations, conjoined with hypnotic experiments, that there are two extremes of moral character, to which may be added a third intermediary class of individuals who are dependent upon environment for their moral status. While these may never become thoroughly criminal, yet they are never far removed from the danger-line of criminal action. This intermediate class vary in degree from the borders of the highly moral condition to those of the criminal, passing through many grades in endless varieties and combinations of character. Morality and immorality, honesty and dishonesty, are only relative terms subject to the modifications induced by environment. There is always a transition going on in society—some tending toward greater morality, others toward greater immorality—and what may have been true of an individual at one time may not be true of the same individual at another time. Society, judged from this stand-point, is not a pleasant picture. We are not dealing with life, however, from a Utopian point of view, but as we find it in daily experience.

In considering subjects of so serious a character, only statements of actual facts are admissible. There is very little scientific knowledge of human nature. We are all habituated to showing the best side of ourselves. Very few are capable of penetrating the superficial gloss with which society is veneered. Under hypnosis the true character is revealed, this gloss is entirely removed, and we behold the individual in a state of moral nudity, with all his natural deformities displayed. All the baser qualities of his character, his animal passions, hidden vices, and lower propensities are made manifest. Men and women, whom we should never suspect of any criminal tendencies, exhibit such in all their glaring hideousness. For example, I knew a man who had held positions of trust for a quarter of a century. He had never betrayed himself and was considered honest beyond question. This man became treas-

urer of a silver mine in the West, and under the suggestion of changed environments within a year became an embezzler to the amount of fifty thousand dollars. Society is every now and then horrified by accounts of men in the highest social and church circles revealing a life of crime extending over periods of years.

In regard to this class, which embraces the great majority of mankind, it is impossible to predict with any scientific certainty the precise line of action following upon hypnotic suggestion. It is from this class that the ranks of the absconding bank cashiers, embezzlers, etc., are recruited—men who are strictly of honest intention, and under ordinary circumstances have sufficient pride, self-respect, and will power; but in a moment of weakness they take the first step which leads to final disgrace and ruin. There is a percentage of this class who are capable of being influenced to commit acts of a greater or less degree of criminality. I selected my subjects for experiment from representatives of these three classes. The first (innately moral) could not, by hypnotic suggestion, be influenced to outrage their moral sense. The other extreme (the congenital criminal), in spite of the best environing conditions, will always manifest vicious tendencies, and under hypnosis will be true to their native propensities.

Placing a subject in the hypnotic condition does not change his nature from good to evil or from evil to good; it only brings out his mental and moral qualities and makes them manifest to the observer. I experimented with men who had been committed for various crimes—assault, grand and petty larceny, etc.—and found in all cases that the phrenological development corresponded very closely to their actions under suggestion. For example, a young man had been convicted of grand larceny. His phrenological organs were as follows, resembling in the main those of the majority of criminals: A deficiency in intellectual and moral development; a preponderance of the selfish and animal propensities; caution, causality, and the reasoning faculties very deficient; destructiveness, secretiveness, combativeness, and acquisitiveness excessive. I hypnotized this

man and told him that one of the gentlemen present had a large sum of money in his possession. I desired him to get behind him and pick his pocket. He did not hesitate a moment, but carried out my suggestion with consummate cunning.

In the case of another subject, who had been arrested for assault, I found the following phrenological condition: Combativeness and destructiveness excessive; secretiveness large; benevolence and all intellectual faculties small; great preponderance of the selfish and animal propensities. Taking him aside I told him that a gentleman present had a large sum of money on his person; that he could hide in the hall, and as the gentleman was passing out could strike him with a sand-bag—placing in his hands at the same time a piece of pasteboard. As the gentleman passed through the hall he made a desperate blow at him, striking him with the imaginary sand-bag, and had I not instantly restored him to his normal condition he would certainly have carried out the assault to the perpetration of murder and subsequent robbery.

There was another young man, an equally good subject and quite as poor in financial condition, whose phrenological development was the reverse of those we have now been considering. He displayed well-developed benevolence, causality, and comparison, with fair intellectual ability. Upon making a suggestion to him similar to that to which the others had so readily assented, he absolutely refused to comply with my request. He argued the question with me and expressed surprise that I should so mistake his character as to ask him to commit such an act. Upon my demanding in the most persistent and determined way that he put aside all such foolish and childish considerations, the conflict between his natural instincts toward right conduct and the influence of the suggestion caused him to fall backward in a complete state of catalepsy. This man in his normal state was a much more docile and tractable character than either of the others.

No scientific basis of morality would be possible if it were admitted that hypnosis could vitiate a sound moral character. All the experiments hitherto made, so far as I have been able

to discover, point strongly to the conclusion that there is a moral status in the sub-conscious mind of each individual of this order. The accumulated force of a rightly directed life is proof against any immoral suggestion that might be presented. While in a state of lethargy the hypnotizer has undoubtedly control of the body of the subject, enabling him to act upon that body without resistance, yet the very nature of lethargy precludes the possibility of the subject carrying any suggestion into effect while remaining in that state. It is important to realize the fact, before alluded to, that the hypnotic subject is not an irrational being. The greater his intelligence and the higher his moral sense, the stronger resistance will he make to any suggestion antagonistic to these qualities.

It is not material whether we accept experience or intuition as the basis of conscience. Whatever difference of opinion may exist concerning conscience in the abstract, it is useless to deny that it is the co-relation of the highest moral concepts of the individual and of the race. The only possible objection that could be raised contrary to the dominance of the moral sense in hypnosis is the unsubstantiated theory that the will, the reason, and the conscience are, for the time being, entirely obliterated. The co-related influence of will, reason, and conscience must be taken into account. They are sufficient to guard the most sensitive individual of good moral development from committing crime under immoral suggestion. As we have seen that action, criminal or otherwise, is impossible in the lethargic state, the danger becomes reduced to post-hypnotic suggestion.

The conclusion which I draw from the experiments of others, supplemented by my own experience, is that while some danger probably exists with regard to those already criminal or vicious, and in whom a latent propensity for evil is capable of being called into play, yet with the first class (those of sound moral principles and previous rectitude of life) there is no just cause for apprehending mischief as a result of hypnotic suggestion.

EARLY GREEK PHILOSOPHY ON "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

To the Western mind, the transition from Eastern philosophy to that of the West is like daybreak upon a dark night. The West is looking for centrality, system, definiteness, etc., and finds them in the physical sun. The luminary of day is pre-eminently the symbol of the West. The East lives in universals and indefiniteness; its gods and ideas merge into one another. It finds the Night to be the most complete symbol of Being. This satisfies its dream about Being. So universal was this conception of Night as the origin of things that even Hesiod made Night the mother of the horrible as well as of the charming. From uncreated Night arose the Day.

As the day is characterized by clearness and reflection, so the first trait we discover in Western philosophy is the disposition to reflect, to examine things in *thought*. The East is rich in *descriptions* and in *visions* of Being, but shows few attempts to find a mental equivalent for its visions. In the illustrations of early metaphysics given in my previous papers it will be seen that the East is satisfied with its experience. In the following papers the reader will constantly meet with the philosopher's desire to step outside of himself and his experience and endeavor to get a look at the thing from its own stand-point and to examine the process by which the experience was attained. That is the purpose of philosophy, and essentially of Western philosophy.

From the stand-point of evolution the Western thought is an advance upon the East, but from that of involution the East is the stronger and more advanced in wisdom. The East has no thought, as we understand it. This is also true of primitive man. They rest in that primitive, undifferentiated,

and original light which is the deepest ground of human nature. That light gives an intuitive and spontaneous perception of truth, and such a perception precedes in time all intellect and transcends in power all mere reason.

The activity of that truth-organ, the ground of the human soul, whatever name we give it, precedes all logical and philosophic deduction. That organ is awake long before reason arises or takes conscious form. Thought—logical, reasoned thought—is a very late development, both individually and historically. In fact thought, as understood in the West, arises with the early Greek philosophers. Many people never come to reasoned thought, but stand all their lives simply in consciousness—in Being, pure and simple. Long before reasoned thought takes shape, man has exercised his consciousness in the form of feelings and affections, which usually are accompanied with intuitive and spontaneous perceptions of truth. The moral and social feelings, for instance, involve the questions of human duty and human destiny. The æsthetic and religious emotions lead us to infinite beauty, wisdom, goodness, and perfection. Long before any man arrives at a *reasoned* conception of duty, wisdom, goodness, or perfection, he has lived a life of duty, wisdom, goodness, or perfection, and perhaps lived it very deeply and comprehensively. This shows that that inner or deeper life is the original and the most universal. It is centred in Being.

The Orientals rest in that life and call it "to live in *Universal Consciousness*." To them that life partakes in the main of all the characteristics of mind. Will is to them rather "the forbidden fruit." Will is a characteristic of nature, rather than of mind or spirit. Everything is mind; everything has come from mind and is reducible to mind. But the Orientals and primitive man were not one-sided idealists. Mind to them was not merely intellectual, but also volitional. Reason and volition* are inseparable; the one includes the other. The human mind is a unit. Reason and volition have one life and one

* Where I speak of Nature's activity and purpose, I use "Will;" where I speak of man in the same way, I use "Volition."

principle. To liberty of volition answers spontaneity of thought. We cannot know unless we are willing to know, nor can we will unless we know. Reason is volition with prevailing consciousness, and volition is reason with prevailing practical tendency.

The West—and modern philosophy in particular—has fallen away from *Universal Consciousness*, or Mind. It glories in thought, *reasoned* thought. Hence its present-day ignorance of Being and the Universal Life. Eastern mental activity is strongly centred in itself, and its “self” is identical with the universal Self. It seeks its rest and salvation in non-differentiation and complete subjection of desires. The West glories in differentiation, in breaking up homogeneousness and giving free scope to its desires. This will be seen in the following history of Being. Where the reader before saw Being in unity, or where unity was sought, he will now see Being “broken up” into manifoldness. Where he before met an almost monotonous cry for the One, henceforth it will be only for the Many. Being will now be presented in partial views, and often these views claim to be the whole. Rarely will a voice be raised for harmony. Where he before found the whole man engaged with Being, he will now find either the intellect or the will usurping that place.

From the time of Aristotle it has been the fashion with professional philosophers to oppose and ridicule the method of attaining knowledge by immediate perception. They want to make immediate knowledge secondary to mediate; they want to make the original perceptive capacity of the soul, which grasps all things directly, secondary to the reflective, which is conditioned by abstraction. They have ridiculed all followers of the oldest method known, and to-day they turn with scorn against the new schools of metaphysics. But they are ridiculous themselves. It is ridiculous in the extreme to make the prototype secondary to the type; the essence to the definition; intuition secondary to understanding. Thought and understanding are well enough in their proper place in a world moving away from Being, but they are not direct guides to Being.

Another general characteristic of the philosophy we are now entering upon in this series on "Being" is that human thought is not satisfied with receiving that which is simply given in primitive consciousness, but it wants to follow it out to what it calls its ultimate ground. It wants to place all individual things in reference to its own final principle, that it may see them in their connections. Philosophy is thus continually at work building up organic wholes, or systems, and pulling them down again. The Eastern philosophy is in the main tradition from time immemorial. It purports to be a knowledge of the original fact of the universe itself. It will give that fact to the student and give it to him undifferentiated. The West, we shall see, delights in a so-called originality of its own, which consists in giving "new" forms and shapes to Being. The philosopher dallies with the subject and is compelled to "prove" his thesis. The result is that that kind of philosophizing is not edifying. In the East and in primitive thinking, where we have no differentiation, there are of course no divisions of metaphysics, but in the West are such divisions as these: psychology, cosmology, and ontology. In the West all questions of Being come under one or all of these divisions. I will therefore define the three popularly.

(1) Psychology. All we know comes to us in Consciousness, or Mind. Philosophers differ as to what mind is, whence it comes, etc.; but this is a fact recognized by all—that nothing is known to us except in and through mind. All agree also that the mind is the storehouse of all knowledge. But they differ as to the channels through which knowledge enters the mind. One school or line of philosophers maintain that all knowledge is derived from experience, and as experience may be either external or internal they group themselves into two classes—one called Empiricists, or Sensationalists, the other comprising many of the Mystics. The first hold that all which man calls Truth is but an induction from the circumstances of his surroundings; that there is no such thing as an *à priori* or innate idea, or truth, or direction to truth. We owe all we know to the senses and to experiences through the senses.

Nihil est in intellectu quod non prius fuerit in sensu : Nothing is in the intellect which was not before in the senses. The other class holds that it is perfectly correct to say that Truth is an experience, but they hold that man has internal senses and through these he receives Truth. The internal senses are generally closed in man and need to be opened. This opening is caused by intense meditation, ascetic practices, or revelations.

This latter class represents a middle ground between the Empiricists and the other large school of psychologists—the Intuitionists, or Transcendentalists. This school teaches that our minds hold principles, notions, and elements that no experience has brought there, but which are embedded in the very structure of the mind. These are *à priori* notions, necessary truths, innate or inborn ideas so wrought into the mind that they form its very constitution, being truths which we cannot but think. This school is called transcendental because the origin of our knowledge lies beyond our every-day vision. Both schools represent extremes. We get knowledge outwardly through senses as well as inwardly through the mind, and the two depend upon each other for a complete form.

Leibnitz (1646–1714) once gave a decision that seems to declare for and give the case to the Intuitionists. He admitted : *nihil est in intellectu quod non prius fuerit in sensu*, but he added : *nisi intellectus ipse*. (“Nothing is in the intellect which was not before in the senses—*unless it be the intellect itself*.”)

(2) Cosmology. We all have a theory of the world. Even the meanest toiler has made observations and come to some conclusion about all that which is outside himself. And there is generally a close relationship between people’s psychological notions and their image of the totality of things. Those that hold Matter to be the essential principle of things are usually Empiricists; those that hold that Mind is the substance of all are usually Transcendentalists. The first class is commonly called Realists, the latter Idealists. Each contains many variations and combinations of views, all of which will be seen in the following papers on “Being.”

(3) Ontology. Beyond the mind of man and the cosmos, a large number of philosophers postulate a transcendent universe, a world of "things-in-themselves," an empyrean world, an essential world, a world of noumena, the Absolute. That branch of metaphysics which considers this science of "things-in-themselves," *Being*, is called ontology. It also debates the questions: Can there be such a science? Is there a supernatural? The Transcendentalist affirms, but the Empiricist denies or at best questions the nature of these problems. The ontologists are divided into many classes. Their various views will be presented later on.

With these necessary introductory notes I now begin the history of theories of Being as given in the West. Some of these will be seen to be psychological, some cosmological, and others ontological. Western philosophy begins with Thales, who is a cosmologist. His school is called the Ionian, and its general tenet is "one ever-changing, self-developed universe." The technical name for the school is "Dynamical Physicism." Aristotle * says that Thales (about B.C. 636) affirms—

"Nature to be water (wherefore also he declared the earth to be superimposed upon water), probably deriving his opinion from observing that the nutriment of all things is moist, that even actual heat is therefrom generated, and that animal life is sustained by this. . . . Thales is said to have declared his sentiments in this manner concerning the first cause. . . ."

Cicero,† translating this passage from Aristotle, adds that "God was that Mind which formed all things from water." This addition by Cicero has been declared a violence to the chronology of speculation; and Hegel‡ is very emphatic when he says that Thales could have had no conception of God as Intelligence, since that is the conception of a more advanced philosophy. This criticism finds a support in Aristotle, who explicitly denies that the old cosmologists made any distinction between matter and the moving or efficient cause, and that

* "Metaphysics," III.

† "The Nature of the Gods," X.

‡ G. W. F. Hegel, *Werke*, B. 13: "Geschichte der Philos," I.

Anaxagoras was the first who arrived at the conception of a formative intelligence.

Against Aristotle, however, it may be argued that Thales believed in the gods and in the generation of the gods; hence his belief might have been in accordance with Cicero's statement. The whole difficulty can best be overcome on the theory that Thales held all things to be living. "According to Thales the magnet is animated because it attracts iron." * "Thales believed that all things were filled with gods." † This belief he held because he thought, as Aristotle conjectures, that "soul is mixed with all things." This doctrine of Hylozoism (viz., "matter is living") was held by Thales, together with other Milesians, and is the most interesting and essential point with the Cosmologists. Hylozoism attributes to matter sympathies, antipathies, affinities, and preferences. ‡ Some historians of philosophy declare that Hylozoism confounds life and force. The most interesting forms of Hylozoism are that of Strabo of Lampsacus and that of the Stoics. The first held that every atom is animate. The latter believed the universe to be a living being. § Of this more later on.

Another Milesian was Anaximander (B.C. 610). He carried the principle of Thales still further. Like Thales, his main endeavor was in the direction of the process of world-origination; but he is led from the physical theory to a metaphysical conception, that of *το ἄπειρον*, the boundless, the infinite. By this obscure conception he intended to express his idea of infinite, self-moved matter. According to Aristotle and Simplicius, this Infinite contained qualitative opposites within itself. Anaximander probably conceived it as the original matter before it had separated into determined elements. It was neither one of the four common elements nor something incorporeal and im-

* Aristotle: "De Anima," I., 2.

† *Ibid.*, I., 5.

‡ Janet: "Final Causes," II., 379.

§ An interesting study in this connection is that of Animism, as held by Plato and Pythagoras, and Stahl's theory of vital action. See also Huxley's lecture: "The Connection of the Biological Sciences with Medicine."

material. The *το ἄπειρον* was the *ἀρχή*, or Principle, of Anaximander, and he is the first to use the term for the beginning of things. To summarize: "The Infinite is the Principle or Beginning of things."

Besides these physical and metaphysical determinations, the only fragment preserved from him, giving his own words, represents the perishing of things to be an expiation for sin: "As all substances are produced out of the Infinite, so they are resolved into it, thus 'atoning for their injustice' in arrogating to themselves a separate individual existence." * The interpretation of this utterance is doubtful; but it seems clear that here is the first step taken, from a physical notion of Being, toward the conception of Being as an ethical necessity. Being is thus not only boundless and infinite, but also transitory, *i.e.*, changeable—Chameleonic, Protean. This forms a transition to the doctrine of flux and reflux of things held by Heraclitus.

Anaximander gave still another predicate to the Infinite. It was *το θεῖον*, the Divine. His matter or substance was God. This was probably the first philosophical conception of God formulated in the West. If it is probable, as it has been conjectured, that Anaximander's "The Infinite" is the reproduction in the form of an abstract conception of the unclear idea of the mythical Chaos, which was both "all" and "one," he meant to say that Chaos was God. That he meant "The Infinite" to be synonymous with Chaos seems evident from his teaching regarding it—that it was a mixture (*μῖγμα*) in which the various empirical substances were so mixed that no definite quality could be ascribed to it as a whole. If he really did say that Chaos is God, he must have understood Chaos in the way in which Jacob Boehme understood it:

"The *mysterium magnum* is the *chaos* wherefrom originate good and evil, light and darkness, life and death. It is the foundation or womb wherefrom are issuing souls and angels and all other kinds of beings, and wherein they are contained as in one common cause, comparable to an image that is contained in a piece of wood before the artist has cut it out."—"Clavis," VI., 23.

* Mayor: "Sketch of Ancient Philosophy."

It was a favorite practice in the old digests of philosophy to speak of water as the principle of Thales, earth that of Anaximander, air that of Anaximenes, and fire as that of Heraclitus. The reason why earth was said to be the principle of Anaximander was that he was a geographer, and the earth occupied much of his thoughts. But the Infinite, not the earth, was his watchword. Anaximenes (about B.C. 560) discovered the double force of *ἀρχή*. It suggests the idea of "rule," as well as that of "beginning." He looked for the principle of rule and said: "The air rules over all things, as the soul, being air, rules in man." He made air the principle of all things. When we speak of Thales's principle being water and that of Anaximenes as air, we must not by these terms understand the elements in this or that determinate form, but as Water and Air, pregnant with vital energy and capable of infinite transmutations. "Matter" is *alive* to these people. The only trouble is that we have no definition directly from them as to what they understood by matter and how they understood it to be alive.

Heraclitus (about B.C. 500) is the most interesting figure among the early Greek philosophers, and the one Greek thinker most in accord with much of the thought of our century. Following are all the passages from Heraclitus's "Concerning Nature" which bear directly upon his doctrine of Being:

I. "It is wise for those who hear not me, but Universal Reason, to confess that all things are one."

II. "This world, which is the same for all, is not made either by the gods nor by any man; it always was, is, and shall be; it is an ever-living fire, kindled in due measure and extinguished in due measure.

"All things are exchanged for fire and fire for all things, like wares for gold and gold for wares.

"Fire lives in the death of earth, air lives in the death of fire, water lives in the death of air, and earth lives in the death of water.*

* Heraclitus is justly called the "obscure" on account of his style. This fragment is an illustration. He means here that the universal process of nature is a motion upward and downward, or backward and forward, as he calls it—fire, through air and water, passed down to earth, and by the opposite process earth passed upward through water and air to fire. The death of the one became the life of the other.

"Fire, coming upon all things, will sift and seize them." *

III. "Lightning rules all.

"The sun will not overstep his bounds ; for, if he does, the Erinyes, helpers of justice, will find him out.

"Cold becomes warm, and warm cold ; wet becomes dry, and dry wet.

"It disperses and gathers ; it comes and goes.

"Into the same river you could not step twice, for other waters will be flowing.

"Into the same river we both step and do not step.

"We both are and are not."

IV. "War is the father and king of all, and has produced some as gods and some as men.

"They do not understand how that which separates unites with itself ; it is a harmony of opposites, as of the bow and the lyre.†

"The harmony of the world is a harmony of opposites.

"Unite whole and part, agreement and disagreement, accord and discord : from all comes one, and from one all.

"We must know that war is universal and strife right, and that by strife all things arise and are used." ‡

A study of the above gives the following summary: At the bottom of everything lies unity. The world is "an ever-living fire." Everything comes from fire and goes to fire. Fire is intelligent and governs everything: "lightning rules all." The "method" of fire is war or strife; nothing without strife, yet opposites are harmonized. Fire, by means of "strife," both separates and unites. In short, the unity which lies at the bottom of everything is constantly in the making, but never *is*. Heraclitus considers everything in a state of Becoming. Such is Heraclitus's teaching about Being.

* There must be added the words of Hippolytus, constructed on the basis of fragments of Heraclitus : "Heraclitus says also that fire is intelligent, and is the cause of the government of all things. He calls it craving and satiety. And craving is, according to him, arrangement, and satiety is conflagration."

† Anent this Aristotle ("Nicomachean Ethics," VII., 2) : "Heraclitus says : 'The unlike is joined together, and from the difference results the most beautiful harmony ; and all things take place by strife.' "

‡ Schol. B. in "Iliad," IV., 4, Ed. Bekk : "God, in his dispensation of all events, perfects them into a harmony of the whole, just as indeed Heraclitus says that to God all things are beautiful and good and right, though men suppose that some are right and others wrong."

The central thought of the system is Fire, the fire-principle. To understand what is meant by fire we must not go to the moderns, but to the ancients. Heraclitus is supposed to have been born B.C. 503. Less than two hundred years before, Numa Pompilius, under inspiration of the Nymph Egeria, founded many of the most characteristic institutions of Rome. He consecrated the Perpetual Fire as the first of all things and the soul of the world, which without it, as the Ancients said, was motionless and dead.*

There is scarcely a country in the world where we do not find fire worshipped or adored in one form or another. The Hindus and Egyptians held it to be the essence of all active principles, and the Parsees had no other symbol of the Deity. Among the Hebrews fire was the sign of divine presence and acceptance: Jehovah is a consuming fire. The ancients swore not by the altar, but by the flame of fire upon the altar. In our own day we worship fire unconsciously. Candlemas lights, torches at weddings, illuminations at feasts, altar lights, lights at death-beds, etc., are illustrations. The Rosicrucians held that all things visible and invisible were produced by the contention of fire with darkness.

It was fire in that sense which Heraclitus spoke of, and which he attempted to inclose in a philosophic formula. Fire is Being, or the Becoming.

"Unseen and unsuspected (because in it lies magic), there is an inner magnetism, or Divine *aura*, or ethereal spirit, or possible eager fire, shut and confined, as in a prison, in the body, or in all sensible, solid objects, which have more or less of spiritually sensitive life as they can more successfully free themselves from this ponderable, material obstruction." †

"Agni is the grand Cosmic Agent and Universal Principle, not only the Terrestrial Fire but the Lightning of the Sun. Its veritable country is the invisible, mystic Heaven, the abode of Eternal Light and of the first Principles of all things. . . . It [fire] engenders the gods, it organizes the

* Plutarch, "Roman Questions:" "Why do they direct the bride to touch fire and water? Is it not because, as among the elements and principles, the one is male and the other female: the one constitutes the principles of motion, and the other the potency existing in matter?"

† Hargrave Jennings: "The Rosicrucians." Vol. II., 259.

world, it produces and preserves universal life ; in a word, it is Cosmogonic Power." *

To these two visions of fire as Being, both so explicative of Heraclitus, let me add this of Fustel de Coulanges † about the hearth-fire—next to the sun the most universal altar and symbol of fire as Being :

"The hearth-fire is a sort of moral being ; it is true that it shines and warms and it cooks the food, but at the same time it thinks and has a conscience ; it knows man's duties and sees that they are fulfilled. One might call it Man, for it has the double nature of man : physically, it blazes up, it moves, it lives, it provides abundance, it prepares the repast, and nourishes the body ; morally, it has sentiments and affections, it gives purity to man, it demands the beautiful and the good, and nourishes the soul. One might say that it supports human life in the double series of its manifestations. It is at the same time the source of wealth, health, and virtue. Truly it is the god of human nature.

"It is interesting to note that Vesta represents neither fecundity nor power, but order ; not abstract, mathematical, nor rigorous order or law, but moral order. The Greeks and Romans regarded her as if she were a universal soul, which regulated the different movements of worlds, as the human soul keeps order in the human system."

Teichmüller thinks that Heraclitus's Being was derived from Egypt, Lasalle from India, and Pfeiderer thinks he borrowed from the Greek Mysteries. Whether he borrowed or not, his theory is by these teachings only proved in its universal character. Another side of its universality is proved by the many characters given to it. Schuster took Heraclitus for a hylozoist, Zeller for a pantheist, Pfeiderer for a panzoist, Mayer for a pessimist, Lasalle for a panlogist, etc.

"To Heraclitus ‡ we trace the philosophy of change prominent in subsequent Greek philosophy as *γινόμενον*, the indirect cause of the counter-movement of Socrates and Plato with its powerful determining influences, central in modern times as *motion* in the philosophy of Hobbes and the

* P. Davidson : "The Mistletoe and its Philosophy," p. 31.

† "La cité antique," Chap. III.

‡ The Fragments of the work of Heraclitus of Ephesus on "Nature." By G. T. W. Patrick, p. 74.

ground principle in the important system of Trendelenburg, and finally in a logical transformation, prominent in both German and English thought as *Werden*, or Becoming. To Heraclitus we trace the notion of Relativity, the central point in the doctrine of the Sophists, which, by withdrawing every absolute standard of truth, threatened to destroy all knowledge and all faith, and which sent Socrates searching for something permanent and fixed in the concepts of the human mind, and so led to the finished results of Plato and Aristotle. To Heraclitus we trace some of the fundamental doctrines of the Stoics, namely, their abrogation of the antithesis of mind and matter and their return to the pre-Socratic Monism, their conception of Nature as larger than man and his complete subjection to it, and finally their doctrine of the future conflagration of the world—later an influential factor in Christianity."

“A PERFECT MAN.”*

BY REV. WILLIAM RUSSELL CALLENDER.

TRUE science and true religion have a common end in view, namely, the symmetrical, orderly development of man into a complete manifestation of Deity. In respect to true religion, this is questioned only by the atheist; in respect to true science, certainly no one will question it who investigates fairly.

Since “God is spirit”—*πνεῦμα ὁ θεός*: John iv., 24—and must be worshipped in spirit and in truth, all knowledge concerning Him must be recognized upon the spiritual plane of mind. It is also true that whatever relates to the development of man into the divine image must be spiritually discerned, for “the natural man receiveth not the things of the Spirit of God” (I. Cor. ii., 14).

Two facts contribute to the degeneration of spiritual truth into more or less unspiritual dogma. The Scriptures appeal to the intellect of man† as well as to his spiritual nature. The Bible would not be the helpful book that it is if this were not the case. Even the faultless teachings of Christ were adapted to the ability of his hearers to receive. But, in addition to this, it must not be forgotten that our Scriptures were written in Hebrew and Greek; and that the human intellect, always fallible, is liable to be misled by unfortunate translations.

I propose in this article to trace briefly the evolution of a single catholic dogma—that of Christian perfection—till its complete development may be understood, as expressed by a single word, now not only familiar but pregnant with scientific and religious significance to the readers of THE METAPHYSICAL MAGAZINE. I speak of Christian perfection as a catholic dogma, not because the Church Catholic has given it the no-

* Eph. iv., 13.

† METAPHYSICAL MAGAZINE, Vol. II., p. 128.

tice it deserves, but because it is founded upon the plain teachings of the Catholic Scriptures.

The beloved disciple, in his first catholic epistle, teaches that "Whatever [Greek, *Πᾶς*, all that] is born of God doth not commit sin." In Loch's Latin Testament we read, *Omnis, qui natus est ex Deo*; but in our authorized Protestant English Bible the thought is personified: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God" (I. John iii., 9). As it stands in the King James version, this passage enunciates a very harsh proposition, namely, that every regenerate person is incapable of sin; consequently, whoever finds he has fallen into sin, even though ignorantly, is *outside* the kingdom of God.

But theology has striven bravely, persistently, and honestly to bridge the chasm which she has imagined to exist between an angry God and his rebellious, sinful subjects. There are many earnest Christian men who read, for example, these words of the angel to Joseph concerning Mary: "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. i., 21), and these of the Master himself: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v., 48). They feel there must be promise and hope, for man, even in this world. They follow their divine-human Master, as he goes about teaching, healing the sick, raising the dead, and casting out devils. "There must be," they cry, "there *is* such a thing as perfect sanctification—complete salvation from the supposed burden of sin; and this is possible before the separation of body and soul at death." This, they sincerely believe, is attainable, not because of any innate goodness in man, but in virtue of the merits of the death and passion of the objective, personal Christ. They love to think of him as interceding in their behalf in the presence of the Father; and because they believe his intercessions to be all-powerful, they see no reason why fulness of salvation should not descend upon them in a moment, provided they put forth the hand of implicit faith.

Therefore it may happen that their prayer clothes itself in the language of a somewhat emotional hymn :

" I am trusting, Lord, in Thee,
Blest Lamb of Calvary ;
Humbly at Thy cross I bow,
Save me, Jesus, save me now."

Having thus prayed in faith, they humbly claim the answer to their prayer. They believe that they receive it, and because of their faith they have it (Mark xi., 24).

Now it is not the purpose of the metaphysician to refute the earnestness of such experiences as I have described ; and it certainly is not for the metaphysical theologian, the Christian priest, to do so. They stand in need of something more than a sermon, in the usual acceptation of the term ; they need a brief, practical lecture on the nature of the human mind and mental phenomena. Thus they may be enabled, while still realizing the full blessedness of their experience, to place it where it belongs—not higher than the intellectual plane of mind ; much of it on that of feeling.

I am fully aware that such teaching may result in disappointment at first ; yet it is by no means pessimistic. The metaphysician knows that the errors of dogma are *always* leanings toward pessimism ; but he knows also that Christian perfection, as these believers profess it, will *not* stand the test of experience. Jesus taught his disciples to pray, " Give us this *day* our daily bread." By this petition he inculcated the necessity of daily, hourly, yes momentarily dependence upon the Father. Those who sing—

" 'Tis the promise of God, full salvation to give
Unto him who on Jesus, his Son, will believe.
Hallelujah, 'tis done !
I believe on the Son ;
I am saved by the blood of the crucified One "

—may, the day following this experience, which is a truly blessed one to their understanding, meet an unexpected temptation and yield to it ; and the world blames the Church for preaching a salvation that does not save.

The fact is that, while the scientific theologian acknowledges all religious experience as real on the plane of mind upon which it takes place, he believes in a better Christian perfection than that which is set forth in the dogmatic statement previously made. Need I emphasize the necessity for the study of the new psychology and of the concentric law by all teachers of religion?

Let us now suppose that some one who has claimed full salvation, and then fallen into sin through sudden temptation, meets a teacher who is able, through careful study, both theological and metaphysical, to lead him out of darkness into light, from all evil to "the fundamental good (or God)." * Such a teacher knows that he must speak the word as his listener is "able to bear it." He must not make the statement to his listener that he has not sinned, for on the intellectual, personal plane he certainly *has* sinned; but he may make, for his comfort, a statement which declares the second theological step in the evolution of the dogma of Christian perfection—that God wills the sanctification of man (I. Thess. iv., 3), and, therefore, when the child of God sins, all he has to do is sincerely to confess and forsake what he finds to be evil, and all again is peace.

Our learner, who can yet grasp spiritual truth only on the intellectual plane, readily welcomes and appreciates the thought of the cleansing blood. Though professing Christianity, he is scarcely beyond the ancient practice of the Jews, who, laying the hand upon the head of the sin-offering, and there making a confession of guilt, could recognize in the shedding of its blood the remission they desired. In such figures as this, behold the lovingkindness and tender mercy of God, who, manifested in Jesus Christ, "can have compassion on the ignorant, and on them that are out of the way!" (Heb. v., 2).

But the teacher must be careful, just here, to direct the learner to the positive side of salvation; for, at this point, the real progression of the dogma toward absolute truth appears to retrograde. Our learner, let us suppose, has become sensitively introspective; but, unfortunately, his introspective vision does not penetrate deeply enough. He sees *self*, but not the *in-*

* METAPHYSICAL MAGAZINE, Vol. II., p. 128.

dwelling Christ. He needs to be directed to the contemplation of the positive, the cheering, and the hope-inspiring; therefore, as he is not yet fully prepared to appreciate the *subjective* Christ, he may be permitted to contemplate him *objectively*. He may fix his attention upon the sublime picture drawn by St. John in the words already quoted. The Word of Life was from the beginning. He is a personal Word. He is the "Perfect Man." We have heard the Word. The apostles had heard him speak; we have heard him preached. If ministers would preach Christ, instead of trying to preach about Christ, the problem in relation to unoccupied seats in our churches would soon be happily solved.

It will be necessary to defer the consideration of this passage for awhile, in order to say a few words in relation to the apparently retrograde step, in the evolution of this dogma, to which I have called attention. If the partially introspective gaze be not turned from self to Christ at this point, the dogma of Christian perfection will be likely soon to take the following form: "There is a perfection unto which God's saints may attain; but it is the perfection of weakness."

Strictly *personal* introspection, called in theology "self-examination," can lead *only* to pessimistic results. He who conducts it will find, like St. Paul, that in self (that is, in the flesh) "dwelleth no good thing" (Rom. vii., 18). Self is "the old man," which is both weak and sinful. This is to be put off "with his deeds;" and "the new man" is to be put on, "which is renewed in knowledge after the image of him that created him" (Col. iii., 9, 10). The Divine in man is then revealed. The proof then appears that there is innate goodness in the human race.

As a minister of the Church, I find no difficulty in accepting the doctrine of "birth sin," provided all dogmatic accretions be eliminated therefrom; but I am careful to place it where it belongs—on the intermediate plane of mind. It is by no means a spiritual truth. It is a negative doctrine, made necessary by the duality of the human intellect.*

* There is no antagonism between this teaching and that of the fourth article

When infants are brought, or when candidates present themselves for baptism, the minister need not call special attention to birth sin. If he remind the people that "all men are conceived and born in sin (and that which is born of the flesh is flesh), and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions," he simply appeals negatively to the human intellect, as does Jesus himself when he says: "Except a man be born again [or from above], he cannot see the kingdom of God" (John iii., 3).

The great mistake which most people make in regard to regeneration is in relation to the moment when it takes place. It is the first moment of human existence. The Word, the *Logos*, is "the true Light, which lighteth every man that cometh into the world" (John i., 9). "For Christ's love constraineth us, having judged this, that one died for all, therefore all died [that is, to sin]; and he died for all, that they which live should live no longer unto themselves, but unto him which died and rose again for them. So that we henceforth know no man after the flesh; if even we have known Christ after the flesh, yet now know we him no more" (II. Cor. v., 14-16).*

on "Concentricity," published in the November number of this magazine. It will be noticed that, in giving the name of this negative doctrine, I have used the alternate "birth," rather than "original." There can be no *original* sin in man; for his spiritual life is divine. It "had no beginning and can have no end." Even the expression "birth sin" should be carefully limited, so as to signify only the corruption of the carnal nature defined and described in the Scriptures.

* I have quoted this passage as translated by Alford, in his New Testament for English readers. As this article has been prepared with a sincere desire to help all who would know the truth, and with no wish to antagonize or to provoke useless theological controversy, I would explain that, on the intellectual plane, there are many that are unregenerate; that is, there are many who, not having repented of (turned from), confessed, and forsaken known sin, are not *personally* regenerate, even though spiritual regeneration has been sealed to them in baptism. No one will be saved who does not repent and believe in Christ; for "he that believeth not shall be condemned" (Mark xvi., 16), and "there is none other name under heaven given among men whereby we must be saved" (Acts iv., 12). It is therefore the duty of the ministers of religion to warn as well as to teach (Col. i., 28). My theological readers will, I hope, understand that the purpose of this paper is teaching rather than warning; and scientists will appreciate the theological necessity for this explanation.

What the minister ought to emphasize, in initiating persons into the mystical body of the faithful, is a positive exhortation; for example, this from the Book of Common Prayer: "I beseech you [that is, the congregation] to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have." He who enters the Christian Church with intent to become a living member of it should understand that all truth flows from one fountain—universal Spirit; and this is within every individual, at the centre of being. True prayer is, therefore, a looking within; for Jesus tells us that "the kingdom of God is within" (Luke xvii., 21). The divine answer to prayer comes in the form of a consciousness of attractive power which, if the human will coincide with the Divine will, tends to draw the whole being inward, yet upward, toward its Divine Centre. This is the law familiar to the readers of THE METAPHYSICAL MAGAZINE, to which the author of the articles has, with most careful exactness, given the name of "Concentricity." I do not hesitate to pronounce it the crowning gift of science to theology.

Here, then, at the centre of being in each individual, may be found the source of all perfection—the Divine Spirit; for "the manifestation of the Spirit is given to every man to profit withal" (I. Cor. xii., 7). This manifestation is "Christ in us the hope of glory" (Col. i., 27). Operating under the law of concentricity, it is Christian perfection, as possible in this life. The true Christian is one who *lives* Christ. He is like St. Paul, who could say, "To me to *live* is Christ" (Phil. i., 21).

The attainment of this perfection is not limited to a favored few. It is possible even to those who have never heard the sweet story of the man of Nazareth. I would advise any one wishing to evangelize a people who have never heard of Christianity to begin by translating this short petition into their language, and teaching it to all who will learn: "O God, manifest thyself in me." Whoever seeks the Father thus will find him, in and through the in-dwelling Christ. This prayer will surely be answered in consciousness; and the subjective Christ

will aid the evangelist in teaching both the letter and the spirit of the Paternoster. I would likewise recommend the same brief prayer to any who wish to know, by blessed experience, the truth in regard to Christian perfection, free from all dogmatic bias. Let no one think that it is not a Christian prayer because it does not close with "through Jesus Christ our Lord," or a similar expression. True prayer is *always* offered in the name of Christ; that is, in the name of God manifest. It is evident, therefore, that a prayer for the conscious manifestation of Deity in us *must* contain, in its very spirit, that which is expressed by the churchly phrase quoted above.

The fulness of the Divine answer to this prayer cannot be expressed in human language. Perhaps what follows will, however, aid in recognizing it. The first three verses of St. John's first catholic Epistle bear distinctly upon the subjective, as well as upon the objective, Christ. It is for this reason that their consideration was left unfinished till dogma should be developed into doctrine. Here, again, we have a most beautiful illustration of the kindly condescension of the eternal Father, as manifested in his written word.

Since the Word was from the beginning, and since the Spirit is given to every man, it follows, in virtue of concentricity, that the one God, revealed as Father, Word, and Spirit, dwells potentially, as well as essentially, at the centre of being in each individual of the human race; and that this Divine potentiality has no limit, save that which is divinely imposed and involved in human free will—itself a divine gift to man on the intellectual, personal plane of mind.

But, on the spiritual plane, self-will does not exist, for self has been left behind; and free will is expressed by obedience to the Divine will. This is the plane of aspiration, harmony, and unity, where even personality is lost in individuality.*

"Wisdom is to be attained either by the difficult path of experience or by direct perception."† The seeker of wisdom, moreover, is bidden by St. James to "ask of God, that giveth

* See *Table of Development*, METAPHYSICAL MAGAZINE, Vol. II., p. 130.

† METAPHYSICAL MAGAZINE, Vol. II., p. 193.

to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James i., 5, 6). One of the gifts which will be granted in answer to the prayer of faith will be that "perception" which "is the perfect realization of concentricity." It is not necessary that the catechumen should become entangled in the meshes of dogmatic speculation. I have endeavored to assist the religious teacher in giving an apprehension of the truth to one who has become so entangled; but young people, especially, can be often led by the direct path.

If the teacher himself be "wise unto salvation" (II. Tim. iii., 15), his face, and his life shining through it, will be far more eloquent than his words. His pupils will be led to say in after years: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . declare we unto you." Verily, the divine life is manifested in such teachers. Their word, their touch, their look, their very thought, both teaches and heals. Let those upon whom rests the solemn duty of sending forth the teachers of the Christian Church take heed that such, and only such, be commissioned as her standard-bearers.

I must now hasten to present, as vividly as I may, the chief divine method of developing true Christian perfection in man. The scene will change, but one character will be always present—the human teacher, the true Christian pastor.

The first scene is the interior of a church. When the preacher announces his text, every ear is attentive; for not the word of man, but the word of God, is proclaimed in this place. Righteousness is preached, not sin; Christ, not the Prince of Darkness. The hearers are conscious that a voice from the depths of their being repeats and emphasizes the minister's words; for he is preaching a "positive" gospel. He reminds them that he is telling them of what he has both seen and heard; that the glad experiences he is describing have been realized in men and women whose environment was, no doubt,

similar to their own. He speaks of these experiences in order that his hearers may have fellowship with all whose influence is elevating; and he assures them that the fellowship of such "is with the Father, and with his Son, Jesus Christ." It is not strange that, under such preaching, many good resolutions are made and kept; for the preacher emphatically declares that the divine fellowship of which he speaks is an indwelling presence, whose attractive power is almighty love.

If we follow this optimistic teacher to the sick-room, we shall not be surprised to find that he is a healer also. The sick brother or sister has called for an elder of the church. He prays over that bed of pain, anointing with the oil of gladness "in the name of the Lord." The physician wonders, perhaps, why the medicine, which he used with trembling because it had so often failed, should have proved such a sovereign remedy in this case; but "the prayer of faith *has* saved the sick, and the Lord *has* raised him up" (James v., 14, 15).

There are those who are morally sick; and our teacher finds some of them in prisons and reformatory institutions. What marvels are wrought by his words of hope! In every walk of life he encourages the confidence of those who have sorrow, trouble, or perplexity; and none ever confide in him in vain.

Have I been drawing a series of ideal pictures? "Idealism is potential realism." Then I may have done something to make potentially real the apostle's words concerning the Master: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv., 11-13).

Christian perfection, then, is positive. It is spiritual. It is walking "in the light." It is attainable, not in multiplicity, not in personality, but in "the unity of the Spirit." "*We* are complete in *Christ*" (Col. ii., 10).

BELIEF IN THE MIRACULOUS.

BY W. J. COLVILLE.

IN this so-called sceptical age it is singular to note the extraordinary hold which mysticism is surely and rapidly gaining upon the thought of the rising generation. In some form nearly every thinking person is paying attention to what was formerly designated the supernatural, but in these days is more frequently styled in educated circles the *supernormal*. Just as the former word was only a temporary makeshift of the theologian, so the latter is but a transitory expression of the psychologist. The scientific definition of *normal* as *natural* is sufficient to cover the ground occupied by every conceivable phase of healthful and legitimate mental phenomena.

In olden times the word *miraculous* had probably no such significance as that given it in later years. In the New Testament we are frequently informed that, in the presence of some unusual exhibition of occult or spiritual power, the spectators and listeners greatly marvelled, *i.e.*, they were greatly astonished. Astonishment invariably accompanies an exhibition of force which startles the observers by its unusual or impressive character, but in thousands of instances no thought is conveyed that it is of supernatural origin. The word *miracle* was probably employed at first in the simplest and most acceptable of its modern definitions. Interest, curiosity, and wonder are constantly being aroused over the mysterious influence occasionally manifested by some illiterate person who may astonish whole communities by his power of healing, whether accomplished by him or through his agency. It may be opportune to inquire into the scientific possibilities in such cases, and soberly consider how we may best account for results without falling a

prey to those delusions that frequently exalt some romantic person to the rank of a veritable Messiah.

To the unprejudiced and thoughtful reader of the Gospel narratives, many explanatory sentences are apt to appeal with great force. To the one who accepts a dogmatic or conventional explanation, these conclusions seem only to be confirmed. Take, for example, such oft-recurring words as "Thy faith hath saved thee," "According to thy word be it unto thee," and "Thy faith hath made thee whole." A modern writer, pleading for auto-suggestion as the sole means of cure in so-called miraculous instances, could hardly ask for a more perfect illustration of his theory; yet we should doubtless be extremely one-sided were we to accept his hypothesis as sufficient to account for all the facts in such cases. Miracles are said to have been performed in every land under the sun, at some time or other, by people who lived lives of sanctity and who in some mysterious manner enjoyed unusually close intercourse with Deity. The healing act professed in the medical schools of to-day is frequently called Esculapian—a term which means nothing if mythology be totally rejected, for it was from the god Esculapius that the Therapeutists, or healers of long ago, were said to derive their power.

It is only by reference to the state of the ancient world that we can gain much insight into the actual connection formerly existing between scholarship and the exercise of mysterious psychic powers. In Egypt for many centuries the priesthood was composed of the nobles of the land, and these mysterious persons received an education entirely beyond the reach of all who were outside the sacred pale. All through the Middle Ages the Church held in Europe the keys of the university, and the chief source of revenue to the Church was its close association with learning. In Greece we are told that only the scions of illustrious houses were to be initiated into the mysteries of theosophy, or the "secret doctrine," symbolized in the religious ceremonies and performed before the eyes of the multitude. The crime for which Socrates was condemned to death was only the offence of disclosing secrets to the common people.

Among the Jews the prophets were both teachers and healers; and, so great was the ability of these extraordinary men, it was affirmed by tradition that in some instances they even raised the dead. Elijah and Elisha, according to the books of Kings, are both said to have restored to life the sons of widows who had given them hospitality in times of famine or danger.

Modern science does not as a rule accept the letter of such legends, but it is not scientific to take such an unsatisfactory view of the origin of wonderful tales as that taken by Strauss in his "Life of Jesus." There must have been some foundation upon which even the most exaggerated stories were originally based. It is that foundation to which the modern world must look for an explanation of present-day miracles. Prophets in Israel were different from priests in all respects: they always fearlessly revealed what to them seemed a message delivered personally from God. Whether any of them held to a strictly anthropomorphic view of Deity, and believed themselves to be in direct personal communion with the Most High as one man converses with another, is a phase of the subject which certainly is open to discussion. Probably they felt themselves to be in close relation with heaven in two ways: First and highest, they found God in the solitude of their souls. When they retired into the inmost recesses of their being they felt assured that God communicated with them in the sanctuary of their inner selves. Secondly, they believed that angels or messengers from the spiritual world conversed with them and made known the will of the Eternal concerning their course in life.

From whatever direct source or in whatever indirect manner the seers or prophets in Israel may have derived their knowledge, they were certainly giants in their generations when viewed intellectually and morally. At the risk of their lives they stood out manfully against idolatry and corruption, and it is safe to say that such heroic natures are, justly entitled to an insight into the arcanum of the universe which cowards can never attain. These valiant men were therefore in every way entitled to possess and exercise powers to which the ordinary man is still a stranger.

Suppose they did not actually raise the dead. So great was their power over disease and infirmity that they restored to health many who were given over to die, or even pronounced dead already by those who could not detect in their enfeebled frames even the faintest flicker of vitality. These "men of God," as they were not unreasonably called, came and went in a mysterious manner; and by reason of their habits of life, in addition to their surprising skill and knowledge, were surrounded with a halo of mystery which greatly impressed the mass of the people by whom they were known.

That they were educators rather than simple wonder-workers is evident from the account given of the interview between Elisha and Naaman the Assyrian. In Syria and other Eastern lands wonder-workers were not uncommon, and it was but natural that an officer in the Assyrian army should expect a Hebrew prophet to treat him much as he would have been treated by an astrologer or magician of his native land. To his great astonishment Elisha did not even grant him a personal interview, but sent a servant with directions concerning bathing in the river Jordan, which was a very insignificant stream compared with the stately rivers that flowed through Damascus. Naaman, it is said, went away in great displeasure because he was told how to heal himself instead of being miraculously cured by placing confidence in and giving money to another.

As a prophet or doctor (meaning "teacher"), no one can be true to the prophetic ideal who fails to place before those that come to him for advice the way of health, as a path to be pursued individually. Though change of thought is far more important than change of air, diet, raiment, or other externals, it certainly follows that, thought being changed, conduct will alter correspondingly. The great healers of old were always counsellors of those who came to them; and when we read in the Gospels that those whom Jesus healed were often told to sin no more, lest worse afflictions should come upon them, we cannot fail to detect the educational element introduced by the narrator into the history of the cure.

In these days, as of old, the prevailing thought of the people is very narrow where the scope of natural law is concerned. There are two strange presumptions in the world whose origin cannot be traced to anything but arrogant conceit. One is that whenever an unusual event transpires some force outside of nature steps in and performs the wonder; the other is that alleged miracles are purely fabulous, owing their supposed origin either to imposture on the part of the unscrupulous or to imagination on that of the uninformed. Psychical research is now too imposing in its claims and results for either of these definitions of a reputed miracle to go unchallenged. We are therefore being treated through the press to a large number of different hypotheses—all attempting to explain the marvellous according to some special theory. All the attempted elucidations of the problem have something to commend them to the attention of thoughtful people; but is there one upon the list which can reasonably lay claim to be the only truthful one among the number? We venture to answer with a decided *no*.

For convenience' sake, a miracle may be described as some occurrence sufficiently unusual and impressive in character to call forth the astonishment of those who witness it or hear of it, provided they believe it to be true. Among such events may be placed the astounding cases of healing, or at least of alleviating disease, that are frequently published in the newspapers. It often happens that some singular individual claims to be an inspired healer, and straightway he is called, by his devoted followers, a Messiah. Crowds flock to him believing that if they can be touched by him, or even privileged to touch what he has consecrated, they will be healed of their infirmities, no matter whether these be chronic or acute, curable or incurable, from the stand-point of the medical profession. If he is reported to have fasted forty days, and in other ways to have carried out in detail some portions of the legends of the Christ, he is believed in still more devoutly. Such a halo of sanctity is supposed to encircle him that even to approach his sacred person in a throng is thought to be enough to secure deliverance from any and every ailment.

When the writer was in Denver last September he found hundreds if not thousands of seemingly intelligent persons completely carried away with wonder and veneration for an uneducated cobbler, who professed to be a Messiah. Professional men and successful business men, as well as a large number of cultured women, were fascinated with this extraordinary individual, and if human testimony is worth anything a large percentage of those who applied to him for relief received benefit. Now, the interesting point to be considered is this: did those people receive benefit from or through the individual who treated them to magnetized handkerchiefs and similar externals, or were they healed by their own confidence in his powers? If the latter, what inspired their confidence? There are certainly many explanations which do not explain: for instance, the statement in the Blavatsky controversy that that remarkable woman produced "glamour" and thereby gained an extraordinary ascendancy over a large number of intelligent people, even including Annie Besant, who for many years was one of the foremost secularist leaders in England.

If such scholars as Moncure D. Conway attribute influence to glamour, what do they mean by glamour? and, if there *is* such a thing, how is it produced, and what must be the mental status or attainment of the one producing it? We cannot get over difficulties by merely employing undefined terms, though it is frequently the case that empty words are resorted to in an emergency when those who hurl them at the public know of no other way to cover their conscious ignorance in regard to the subject under discussion. "Imagination" and "coincidence" are no longer sufficient to explain such phenomena. In the future we shall hope to find them employed in some definite manner, and not at variance with every canon of etymology. We confess to experiencing a difficulty whenever we attempt to follow to a definite conclusion the sinuous workings of the human intellect. We therefore content ourselves with suggesting explanations, and do not attempt to dogmatize. Autosuggestion is undoubtedly the correct scientific term to apply to the case of cures that are performed seemingly through

the agency of such as the Denver healer; but what it is that induces people to make suggestions to themselves which result in the healing of their diseases when in the presence of these people is still a conundrum. If these erratic workers are in any sense genuine prophets, then the difficulty of accounting for their work is greatly lessened; but if they are—as they often appear to be to disinterested spectators—very commonplace men with no unusual culture or spirituality, then the difficulty is of course greatly increased. Then they must all be what doubtless many of them are—singular illustrations of the truth of the saying, “The world will take you at the estimate you put upon yourself.”

The history of great religious movements gives evidence of this. We are told that Mahomet, the Arabian camel-driver, was for the first thirteen years of his ministry a peaceful prophet. His power over the tribes of the desert lay entirely in his own supreme conviction that he was the specially chosen of Allah to reveal to humanity the way of life. Unless Mahomet's assumed divine commission be accepted as the devout Mussulman accepts it, we must attribute his power to his own conviction that he could accomplish the mighty work which he set himself to achieve. There must of course be in all such individuals an intense consciousness of their special fitness. Though they are not inherently superior to others, they are actually very superior in the ability to sway circumstances and bring others to their feet. This is because they are so fully conscious of a force within them of which most men and women are quite unconscious. Twenty buried talents are worth practically nothing, while one actively employed talent is worth more than can easily be estimated. All mental states are infectious provided we are dealing with negative people. The highly positive are few and far between. Enthusiasm begets enthusiasm, and on no subject are people as a rule more interested than in all that pertains to their bodily welfare.

A little superstition is encouraged by most of us. We do not quite enjoy an exclusive diet of scientific certainties. As romance and mystery are charming, we lend ourselves willingly

to the mysterious and begin to develop powers latent within ourselves—all the while believing that some mysterious influence is acting upon us from without. The truth of the matter is that health is so natural, so truly normal, so altogether proper for us that, when we cease encouraging erroneous fancies regarding our condition, health asserts itself as our birthright. We are very apt to regard health as a rare and singular possession, very difficult to procure and equally difficult to keep. When we cease to think wrongly we cease to obstruct the vital currents of our nature; and though we may not be cured in the wonderful manner in which we expect, yet we open the windows of our nature to the inflowing tide of life—windows which were formerly barricaded by the shutters of fear and pessimistic expectancy. Whittier gives much food for thought in the following stanza, the concluding one in his beautiful poem, “My Psalm:”

“ And so the shadows fall apart,
And so the west winds play,
And all the windows of my heart
I open to the day.”

May we not say that whatever induces us to open these inner windows is a blessing to us? and though it may come sometimes in very quaint and curious costume, not always disassociated from some degree of humbug, a gem in poor setting is none the less precious because it may be found in clay. The New Testament is full of allusions to the part played by simple acts of release from bondage, as illustrated by such commands as “Loose him and let him go,” “Roll ye away the stone,” and many others of similar import, all distinctly implying that the important thing to be done was only to remove impediments and allow the captive spirit to exercise its rightful freedom.

It is undoubtedly the case that some persons are actually influenced and benefited by a subtle transfer of thought from one intellect to another; but experience teaches that in many instances auto-suggestion plays a highly important part in effecting mental cures. The writer at one time consented to make

an experiment in the field of absent healing with the following results: A number of friends agreed to sit quietly in their respective homes for one hour every Sunday afternoon; the hour appointed was from five until six, as that time suited the convenience of the majority. The writer made it a practice to devote that hour to sending a general lesson on mental equilibrium to all the persons who had given their names and addresses requesting that they might be entered upon the list. The method adopted was to read off the list, silently but very deliberately, adding the words, "Listen to me," after each name and address; then to speak to them all at once, as if they constituted an audience and were assembled to hear a lecture by means of telephones connecting their residences with the lecture-room. One Sunday afternoon the treatment was delayed till 5.45, instead of beginning as usual exactly at 5 P.M. This incident served to throw much light upon the varying mental states of the different members of the group. Some of them on the following Tuesday, when assembled in a class-room, declared that they had received and been greatly benefited by the treatment given the previous Sunday; and when asked at what hour they felt it they replied: "Oh, exactly at five o'clock, just as usual." These persons, we feel convinced, were in a mental attitude at that hour to derive benefit from the supposition that they were being treated, when in reality they were treating themselves. Others, however, declared that they felt nothing until nearly six o'clock, when, quite unexpectedly, the wave of thought which they had expected to appeal to them forty-five minutes earlier began to assert itself strongly, and they wished to know the reason of the change, which of course was readily and satisfactorily explained.

Experiences of this nature are certainly valuable to all students of psychic science, and they throw much light on some otherwise perplexing problems connected with two distinct though not antagonistic phases of mental action. In such instances these phases are clearly separated, so that some persons experience benefit through their own self-treatment while others are clearly dependent upon the helpful offices of another.

In many cases the two factors so blend that it is impossible clearly to decide where one begins and the other ends. There is also another aspect of the question that is interesting, viz., the part played by what is termed *vis medicatrix naturæ*, or the healing power of nature; that is, when nature is left to herself and not impelled in her workings by anxiety, by the administration of drugs, or by anything else calculated to disturb rather than quiet a nervous invalid. In the story of the raising of Lazarus we are told that when Jesus had said, "Our friend sleepeth," the disciples answered, "If he sleep he shall do well." Such an insight into accepted conclusions which have borne the test of experience for nineteen centuries, and are just as acceptable to-day as they were two millenniums ago, are of great interest to all who are desirous of sifting mystic questions to their foundation. If to sleep is to do well, then whatever induces a reposeful mental frame and naturally brings about the condition known as sleep must be of benefit. As sleep to be beneficial must be undisturbed by troublous dreams, which are often the results of anxiety, fear, and other phases of mental distress experienced before sleeping, it stands to reason that whoever and whatever succeeds in quieting the perturbed brain and lulling the over-excited to rest must be, at least in a negative sense, an agent that is highly beneficial.

Should we not hesitate ere we accept or reject the special claims made on behalf of the apparently miraculous? Are there not valid reasons for supposing that very many seemingly miraculous cures of disease and other equally wonderful phenomena are quite genuine as facts but greatly misapprehended as to their producing cause? The evidence is far too strong in favor of the cures performed at many a consecrated shrine for an intelligent, impartial critic to denounce as humbug what hundreds of trustworthy witnesses declare to be real; but the bone of a saint or the water of a holy well may not possess a fraction of the efficacy superstitiously ascribed to it. Is it not fair to assume that we are everywhere in the presence of an "infinite and eternal Energy" which is itself the true healing

power in the universe, and that the only reason why we are so often in weakness and sorrow is because we ignorantly allow impediments to arise which interfere with our calm trust in this serene and gracious Providence? If we think deeply on our relation to the illimitable, cannot we realize that we are only debarred by mortal error from participating freely in the light and love which perpetually encircle us? It therefore follows that whenever a barrier is removed the natural or normal condition will result. We begin to feel the presence and power of what to us appears a mysterious beneficence, but which is in reality the spirit in which we forever dwell, though oftentimes in our ignorance we are not consciously aware of it.

When the study of psychic law, or rather the law regulating psychic phenomena, becomes better understood by intelligent people, we shall doubtless completely abandon much of that German materialism which some years ago was looked upon by many so-called liberals as scholarly and cultured, but which is already losing ground in the very places where twenty years ago it was regarded as the highest philosophic product of the century. Materialism is not accepted by the colleges to-day. Dogmatic theology of the ancient type can never be reinstated. The antithesis of supernaturalism is not atheism, and surely agnosticism (or the philosophy of ignorance frankly avowed) cannot be a finality. Affirmatism, not negativism, has a future; and as the universe is evidently greater than our acquaintance with it, we need not be much surprised if we are confronted at every turn with real occurrences which are to us at present wholly inexplicable. But shall we judge the future by the past? Yes, if we mean that as we have progressed in knowledge through the past so shall we continue to advance in the future; but no, if we mean that the past is not the limit for the future, and because we knew the working of a law in days gone by we shall not find it out in time to come.

That there will always be a seemingly miraculous realm is probable, but to-day's miracles may be the commonplace of to-morrow. God does not dwell exclusively in the region of the unusual, or the seemingly supernatural, but everywhere, re-

vealed through all and yet concealed by the myriad shapes of nature. Wisdom surely does not counsel that we should either reject as spurious what we do not at present comprehend, or assign it to a specially deific realm. On the contrary, the highest wisdom teaches us to be reverent, thoughtful inquirers into the arcanum of the universe—ever prosecuting our researches into the limitless field of nature, assured that order prevails everywhere, that law is constant and undeviating in operation but never capable of astonishing even the wisest by unlooked-for demonstrations. The persistence of the miraculous is simply a revelation of the amplitude of the field of knowledge which yet awaits our exploits. Law accounts for all, but man's knowledge of law is always limited.

MY LOVER'S GOOD-BY.

BY LEONORA BECK.

I AM about to reveal to you a part of my inner life—the brief part into which was compressed all of joy and woe, of mad happiness and agonizing grief, that in most women's lives is spread over the period from girlhood to old age. To many, a portion of this history will seem unbelievable. To them I have nothing to say. Being truth itself, it stands independent of belief or unbelief.

When I was nineteen I had been in love with Philip Gilman two years, and I had known that he loved me all that time. I did not need the full joyous words in which he outpoured his heart to me that night among my white jessamines in the little garden. I did not need them, I mean, in order to understand his passionate devotion; but for the completion of my bliss, the consummate blossoming of my flower of gladness, I did require them. And when those words were said, and he held both my hands up to his warm lips—when a splendor from the stars had dropped into his eyes, and a joy from the heavens into my soul—I was calmly conscious that it was the supreme moment of my existence; that whatever the future held, I had touched the zenith of emotion. Among the jessamines, heavy with their sensuous scent and alive with glowing fire-flies and the midsummer melody of mocking-birds, he left me, taking with him my plighted troth and my heart, and leaving his ring of promise on my finger, his kiss of faith on my lips, his words of trust and tenderness in my memory.

After a month of meetings like these, a month that held all of Eden for both of us, Philip told me one day that he thought it time to speak to my father and also to announce to his family our marriage as determined upon for the next spring. I was

vaguely troubled. My father was poor and proud: Philip's proud and rich. We lived in a dovecote among the blossoms and the murmuring waters of the valley: they in a mansion on the grandly wooded hill. Each morning I could lift my humble eyes to the shining turrets of Philip's house: each evening he must guide his feet along a devious way, by rill and bush, to find the worn old stile that admitted him to my tiny jessamine garden. Was it strange, then, that I pleaded for a little longer space of blessedness?—"Just a month, Philip, just one more month, with the secret all our own."

"But, Honora, we will be yet happier when they all know and join in preparation for our marriage. I want to claim you before the world."

I knew that love had blinded him, but I said no word to shake his faith in the future. My noble boy, who always thought to find each nature he touched respond in nobleness to his own! When next we met there was a stormy trouble in his eyes, and a throb of passionate pain in his voice. He cried:

"Give you up, my love? Not for all the fathers, all the wealth, all the pride in all the universe. Not in time, not in eternity, Honora!"

The story is well-nigh as old as Adam's exile. His father would never consent for him to wed me, a pauper, and if Philip persisted would cut him off from the estate. My father would never, never consent for me to wed him, a rich man's son, without the sanction of his family. He would lock me up first, and save his name the disgrace. I asked my lover to wait a little, and let us try Time's gentle mediation. He fretted, pleaded, yielded. With one long kiss of love and pain we parted, each safe in the other's faith, secure of a union some day to be, but bitterly burdened by the present parting. Soon I learned that another bride was chosen for Philip, and was even then in his home, the guest of his beautiful sisters. My father had already sternly commanded me never to see my lover, and to receive encouragingly the attentions of Ethan Hall, a neighbor's son, poor as ourselves, industrious, kind, and sturdy. I obeyed him in so far as not to write to Philip for the time being, and I

was never rude to Ethan. But I kept the poor fellow at too great a distance ever to call my cool courtesy encouragement.

Months passed, and spring was nearing. Philip had been away, I heard, but had returned; and again Evelyn Glade, the heiress chosen for him by his father, was visiting his sisters. I trusted him perfectly, and yet this trust could not rescue me from the wretchedness of our situation. It was a day of April frowns and smiles—billowy avalanches of cloud-snow suddenly overwhelming the blue and obscuring the brightness, and just as suddenly the glory bursting back. I had been down to a neighbor's, half a mile away—on an errand for my mother—and was returning slowly, drinking in Nature's spring sweetness like new wine. Adown the deep slope I was coming, bonnet in hand, basket on arm, and a song of gladness bubbling unconsciously on my lips, for the year and I were both young and I was in love, even if not happy. Hoof-beats pulsing through the leafy reaches stopped my song. I soon saw the horse and his rider. It was my lover mounted on Lontine, the most magnificent beast I have ever seen, but one I had often begged him not to ride because of his wild, uncertain ways. Philip did not see me at first, as with madly beating heart I stepped quickly aside from the path and among the shadowy beech-trunks. He was riding moodily, hat over his brows, looking down at the toe of his boot, which he was tapping mechanically with his whip. But Lontine's eyes, quick as those of his Arab sires of the wild, glimpsed me, and he gave a sudden lurch which somehow loosened the girth. His master, sitting carelessly, barely escaped a serious, perhaps fatal, fall. Alarmed for him, I forgot everything and darted forward from my hiding-place. There we were, by none of our own seeking, face to face—my lover and I. This much good had Fate provided.

"Philip," I cried, "what made you ride him? I begged you not to. He will hurt you some day. You frightened me so." But his strong arms were around me. "Sweetheart, sweetheart," he was murmuring, "I have you now, I can never let you go again."

Noosing the bridle-rein about a sapling, he left the horse

contentedly devouring the young grass and leaves within reach, having escaped without punishment or even a word of rebuke for his bit of bad conduct. A little of the old happiness and heart-lightness came back to us as we sat there upon the turf beneath the murmuring leafage. But soon Philip began to entreat me to marry him secretly and let him go away and work for me. I could not do that. "No, dearest, let us wait," I begged. "We are young; our love is perfect. Time will in some kind way alter circumstances." Then he said, solemnly:

"Honora, I must go off. I cannot stay on in this way. The inaction kills me. I will go away with only your plighted word, and by my individual efforts I will make a little home for you. Then I will come back and nobody shall prevent me from taking you to it; not my father, not yours, not even yourself. Do you not see, my darling, how impossible it is for me to live on in this fashion? My father thinks the silence you have imposed upon me is a tacit yielding. He has my sisters to keep this girl here; she is very beautiful and good, and they say she loves me. If that be true, to stay is dishonor, for she thinks me free, as they have told her, while I am eternally yours, sealed heart and spirit yours, yours. Let me go, my love, and come back for you."

Just then we heard the laborers coming along the path, to their noonday meal. We parted with one swift, sweet good-by. Ah, that unreasoning fibre in a woman's heart that makes praise of another woman from the lips of our lover unpalatable spirit-food! All that day, all of many days, I heard those words echoing and re-echoing: "She is indeed beautiful, and she is good, and they say she loves me." I could not escape this haunting sentence. I tried to feel that I wished him to stay, to grow interested in this lovely girl, to let me free him to wed her and make his people happy. She would be happy, too; and he—why not? Do not men soon learn to love where they are loved, if beauty and goodness are found there too?

One wild thought of self-sacrifice rose in my mind—to write him that I had yielded to my father's desires and would marry Ethan Hall. It would make matters so smooth for all con-

cerned, I tried to argue. But I repelled the idea and told myself that Philip's true happiness, as my own, could only be secured by our being faithful to these best feelings, highest loves, of our natures. Let everything else yield to this. In those few days I came to hope that he had gone, that he had understood my consent, and was already working to lay the foundation of that future home in which we two were to find the sweetest joys of earth. I had heard no mention of his name since that day in the beech-wood, and I never asked questions about him.

April closed, and my birthday came—May-day. We had dreamed, during those blissful summer nights now almost a year in the past, that this should be our wedding day. I went that morning to visit the same sick neighbor to whom I had carried mother's basket of food in early April. But I came home by the highway instead of through the beech-wood. Perhaps it was an inexplicable impulse that guided my feet; perhaps I dreaded the memories haunting that green slope. There was no song on my lips this time for the hoof-beats to startle away. But as I gazed at the two riders my heart grew faint within me. My lover looked a little pale and thin, but he was smiling brightly into the fair young face beside him, and Lontine was moving along magnificently. Evelyn Glade—I needed no intuition to tell me it was she—was indeed beautiful to look upon, attired all in pale green, broken only by gold bands on her skirt and the massed gold of her hair. The Spirit of May she seemed to me, the delicate creature, sitting so proudly on her white horse, yet looking up so worshipfully into the dark eyes bent upon her. He did not see the shabbily dressed, dusty figure by the roadside until he was directly opposite. Then he lifted his hat, in grave salute, and a dark flush mounted to his brow. Her lustrous gaze swept me wonderingly one moment's space, and they had passed. "Beautiful and good, and she loves him," a voice within whispered, adding maliciously those words he had never said: "Moreover, she is his equal and his father's choice, and certainly he has already a tender feeling for her!"

It was a many hours' battle I fought for my faith in my lover, but I won. With a perfect trust in him I fell asleep near midnight. I awoke with an oppressive sense of something imperatively summoning me to arise. I opened my eyes, collected my faculties, but could not explain away the sensation any more than I could comprehend it. At any rate I was wide awake, as much so as if it were sunrise and I had enjoyed a full night's rest, although the old clock in the sitting-room was only striking twelve. No need to try to sleep again at once. I arose, and throwing a shawl about me approached the window and threw it open. The moon was full, and in the clear light I saw a figure standing in my little garden. It was Philip. I wondered why he was there. He drew nearer, stretched out his arms to me and said: "Good-by, my own, own love! I thank you that your faith in me is as perfect as my troth to you. I will come back for you, darling. Good-by, good-by!"

"Good-by, Philip," I replied; "I love you always, and will be ready when you return for me." With a radiant smile and a last murmur: "Farewell, Honora, bride of my spirit!" he was gone.

I stood there musing long. It all seemed so mysterious, and yet I could but be glad. He was true, and he had gone to make our home; he would come back to me. Nothing else need be considered, nothing else was of any significance. I was too wide awake to sleep again; so I sat there watching the moonlight upon the white narcissi and the flowerless jessamines. I sat there lost in tender thoughts of my lover and our beautiful love until the first auroral blush in the East drove me hurriedly to seek a little sleep.

At eight o'clock I was very busy in the dairy, when mother stepped out to the gate at some one's halloo. She returned soon, with a pale face and a frightened look in her eyes. "What is it, mother?" asked I, leaving off my cream-skimming. "Philip Gilman was thrown yesterday by that skittish black horse of his. He was riding along the mill-road where the big rocks are, and oh, Honora! he died last night at midnight!" It meant that, then—the strange, sweet thing that happened to

me last night! Curious I had not thought of it before. It was terribly hard to bear at first, but I was not long in realizing that it was well. Everything was smoothly adjusted now. My lover would return for me in the fulness of time, and yet my father and his could preserve their pride intact.

I have lived many, many years now, with only the dear memories of him to light my path. Something has told me of late that the time is very near when he will come back for me. And how gladly I will go with him into our blissful, eternal home!

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairsaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be “ coincidence,” rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

PSYCHIC CAUSES.

Very unsatisfactory to the more thoughtful minds of our day have been the deductions of the so-called standard works of modern science, that have coined the language of the laws of being. In the discussion of scientific questions materialism has, until recent years, held supremacy, monopolizing the space in encyclopædias and other volumes of information. Many conclude, to-day, that evolution can be explained only in the light of premises very different from those so long held by Tyndall, Huxley, Haeckel, Helmholtz, and others. Spencer says: "Natural selection is utterly incapable of doing what artificial selection does." This is equivalent to saying: "Higher intelligence is the competent means of improvement; or, psychic direction, received from the supreme source of knowledge and power, can elevate existence."

The recognition of a continued activity of the creative power does not imply that of unnecessary special creation. Divine energy can be considered to use psychic possibilities as a means of uplifting, hence of evolution. This is a constant miracle, through natural channels, with existing conditions utilized when available. Progressive stages of existence can result more naturally from psychic causes than from environment only. It is utterly unreasonable to suppose that progression can exist without both cause and object. Divine purpose is certainly the first, and perhaps both cause and effect.

A parallel may be seen in the true causes of "mode of motion" as applied to sound, which is really akin to light, heat, and electricity. Considering sound as truly an entity as is fragrance, we have a real, energy-laden emanation—perhaps a type of magnetic force—quite capable of producing all the "waves" and other incidental phenomena associated with its movement. The "wave" is not the sound, nor yet is "mode of motion" either the sound or its cause, being instead only effects of it. Sound—a direct creation of some power, some source of energy—is real, as is the energy of the nervous system; but, as with any vehicle, the cause of action is not seen, being invisible. The instrument and the phenomena, only, are within reach of the sense perception.

Science and theology appear to have endeavored to occupy irreconcilable positions. Nearly all that is called science in our day is rooted and nourished in materialism. Most investigators in the realm of mind have apparently overlooked the fact that the mass of evidence used is largely drawn from physical and not psychical realms—a misfit, inasmuch as the powers producing psychological phenomena are not themselves material. The error of the material scientist starts here. Causes are merely suggested in the phenomena, being themselves not visible. While there are many points in common in these apparently opposite grounds of thought, it is not true that the laws and phenomena of material states are either cause or illustration of the primal forces in the province of mind.

To an increasing host of people who now venture to observe and reflect along the lines of heredity, the conclusion is drawn that this problem has barely been entered upon. The idiomatic sayings, "Like begets like," "Like father like son," etc., are severely criticised by many who truthfully observe: "The child of the great is rarely such in life; out of unrecognized obscurity arise nearly all our great names." Many are consequently questioning the "laws" of heredity. "They fail to prove! Perhaps it is all environment?" they say.

Within the past few years some eminent writers in materialistic philosophy have greatly revised and even reversed their opinions on this subject. Herbert Spencer takes a new position when he writes: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters, or there has been no evolution." He has also said: "It is now the fashion in the biological world to deny inheritance of acquired characters." This attitude was undoubtedly due to the manifest fact that "character" is psychic; it consequently makes necessary the recognition of a constant aggression by a cause and force more potent than any "mode of motion." This is the almost universal expression that must assume the load of the many conditions and phenomena inexplicable upon a materialistic basis. It is the ultimate idea in this pseudo-philosophy that measures causes from the stand-point of effects. Seeing only the material side of the question, Spencer further says: "Evolution of the higher types of life is inex-

plicable by 'survival of the fittest,' while clearly so as resulting from inheritance of acquired characters; this conclusion is conspicuously warranted by the methods of inductive logic." Hence do we conclude that mind, not body, causes changes in both; and, therefore, that the mentality is the primal architect and supervising builder of all its physical vehicle—including the use to which it will be applied and its capacity therefor. The premise has long obtained in the scientific world, however, that mind is caused solely by energies that appear to exist within the body, as supplied by that presumed primal source of energy in this solar system—the sun.

No arguments are needed to prove to the majority of thoughtful people, who have already observed, that two children may have very similar bodies with very different mentality. The ancestral physical facts were alike for both, but the psychic states of the parents varied constantly. Conscience-stricken parents have sought to hide the fact that their own natures were the origin of undesirable conditions in their children, and they have used as an argument the theory that at some remote period their ancestors may have possessed similar traits. This supposed law of heredity can depend only upon "exceptions" for its proof. Twin children, having close resemblances to the vehicle, and wide psychic differences, are so constituted from paternal variations of the psychic and its effects. In such cases the influence of the mother must manifestly be similar or entirely identical with both—the only sufficient explanation being that body is not cause, but vehicle only. John Le Conte wrote: "That deepest of all questions—the essential nature and origin of natural forces—is a question for philosophy and not for science." Science, which can investigate the material realm, is thus pronounced powerless to view (or to conclude upon) ultimate cause, having neither the fitness of ability nor of possibility to find essential (or primal) originating influence.

Taking as premise the postulate that mind is cause rather than result, we may hope to show that heredity, and hence all evolution, must arise from and exist in the psychic, instead of in the physical, whose sole place is that of evincing the varied phenomena of the earth-life. So shall it be made evident that disposition, impulse, inclination, ambition, and other character elements are the levers of the "power behind the throne" in all that is lived forth into

acts, however diverse and unending they may seem. The *wish* becomes the cause of effort, and hence of change. All discipline, and therefore the development and utilization of power—all *active* capacity—must arise from this source rather than from bodily development. "Capacity" may be evident, but inert. "Brain and brawn" acquire effective power only through the effort that, being put forth, both develops and utilizes strength. Inclination is therefore everything: it tends to realize that which is possessed, and disciplines through effort to multiplied powers.

Upon such a premise alone can we establish a formulation of the laws of hereditary genius and character. Great differences do exist in the children of mutual parentage. It is amazing that scientific writers have seen only the perpetuating side of heredity, ignoring or blindly failing to discover the greatest of all its verities—the *efficiency in working changes*. Since a sufficient cause must underlie any result in nature, it follows that, with variations in character, body, and phenomena psychically induced, a similar predisposition existed in the impulse-energies of the *immediate* parent life.

Edison, the great mechanical inventor, when asked, "What is genius?" replied, "Go at it and keep at it." This definition is manifestly confined to the realm of inclination; hence of wish and ambition. Bodily capacity is never a measure of the inclination to use the powers possessed. Nowhere in living animal nature can the will to do and to achieve be found innate within the special organism that carries such purpose into effect. The hand does not handle because it wishes to do so. The eye does not choose to see, nor the tongue to talk. We do not see *with* the eye, but *through* it. All physiologists concede that the forepart of the brain is the seat of the intellect, but we do not reason because of the wish to reflect on the part of this department of the cerebrum—used as the vehicle for the formulating of conceptions. There must be some cause or object for reasoning, some end to reach, some purpose to be gained, some ambition to attain, some victory to achieve, some love to satisfy. This premise, so self-evident, has been overlooked by many writers on the subject of heredity. Thus their conclusions have been necessarily erroneous.

With the basic thought, "The wish is father to the deed," and its co-foundation—*wish inherited from its kind*—we can banish all

exceptions that have appeared as difficulties and have arisen from the manifest falsities of those postulates that have held a conspicuous place in late works on materialistic philosophy. Psychic heredity seems to be sufficient to account for all conditions not resulting from other manifest and well-understood influences. It is not the purpose of this article to consider, for example, the verities of the influence of environment and education.

Those who feel themselves out of harmony with their surroundings, and hence have conscious need to strive, have an emphatic invitation to reach a higher place in life—because the one occupied is unsatisfactory. They are therefore impelled to put forth greater effort, and will give this disposition by heritage to their offspring, together with increased ability to *do* accordingly ; for there are no misfits in nature. Herein is contained the very kernel of heredity. It applies to all the more important items that concern the possession by the child of the factors of psychic being. It is manifested both in mind and character. It may cause the greatest of variations as well as the perpetuation of character. The only limitations seem to be those of race, for anthropology presents some barriers that appear immovable. Races, not nationalities, refuse to mingle, any attempt being followed by a pitiable degeneracy.

With the above exception to the psychic evolution in heredity may be classed the terrific effects of some follies and the violations of natural laws. All else may be included in the following : Who has clearest consciousness of need to struggle against adversity will deem it most imperative to strive ; and therefore, by putting forth the necessary effort, does eventually triumph—led to do so by the wish for better adaptation. A child from such parental attitude of mind or purpose must assuredly inherit similar psychic purpose, together with an increase of bodily power, fitness, etc., necessary to attain the end in view. The psychic is architect and builder of the body, which it constructs in harmony with the effort and desire inherited. On the contrary, the child that receives physical being from a consciousness that he has already risen above adversities, and overcome all real obstacles, will (in wish or ambition) see little to achieve ; hence, he will have little need to struggle in doing so. Manifestly such a child will not strive, nor develop power. Strength is possessed in attitude tow-

ard utility by those who have cause to put forth effort in overcoming, without which none are ever strong to do or achieve.

There is another very important cause of inherited disposition that is usually overlooked. Those who have achieved success are so situated that they have the position and right to command. Such people do not receive orders, instructions, influences, etc., but *give* them. These do not, therefore, take to themselves the uplifting suggestions that come from those around them, because they feel conscious of being already above their usual associates. The child of such a parentage will not learn from the experience of others. The barrier is not seen in a lack of inherited brain-capacity, but instead in the fatal lack of inclination—the direct heritage of parental indisposition. “No need for instruction” is inherited as well as “no wish for it.” This is the unfortunate result of the attitude of *no desire*.

Every era of history has given us illustrations of these principles. One is just now fresh in memory: From the dawn of history, China has given what civilization she had to Japan. Japan received freely, and gave little: one was receptive and the other was not. When Western civilization is offered to them both, only one makes any attempt to receive. Here “disposition” did strongly inherit, through hundreds of generations that pushed it onward, thus continuing again and again the effect attitude as cause. It cannot be said that China lacked capacity—she had more of that than Japan; but she had the fatal lack of *inclination*.

The teacher—in the school-room, pulpit, rostrum, bench, or editor’s chair—will thus lift others upward and consign his own child to a lower place; for the heritage given to his posterity is: *disinclination to receive* of any form of knowledge or experience. He has less wish, less purpose to rise above environment; he is satisfied by heritage. The child of such comes into life as must all who are unlearned and untrained; hence, not possessed of the developer of capacity (desire), is less inclined to receive training (power); and so must fall behind in the race of life.*

* The theoretical postulate that some writers have volunteered as a way out of the dilemma here explained, is as follows: “Great attainment by the parentage weakens the nervous heritage, the brain capacity, so that the child is deficient in the actual power or physical strength so to strive;” a conclusion that, in view of the facts, it seems amazing that any one could believe, much less teach.

In decided contrast are the children of those who have not yet risen to the places in life that they have earnestly desired. These are at once more willing to learn—to receive the discipline, born of effort, that alone can give a realization of the power to rise.

Let it be remembered that all rules of anthropology go to show that when a generation has risen above its fellows there is more brain-capacity and other possibilities. Every race on earth proves this. In mental realms, latent energy is a misnomer. Disinclination is fatal. Utility of power is contingent upon disposition. Therefore may we positively conclude that, when the children of the eminent do not remain as high as they should or rise still higher, the problem of effective genius and character-force is not solved by estimating cerebral capacity (which is true between races), but instead, by the existence, in the individuality, of this heritage of the inclination to undertake ; and hence, in doing so, insure the development of power.

LESLIE R. MUTCH.

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WAS IT CLAIRVOYANCE?

An authority upon which we can fully rely calls to our attention a rather remarkable incident. Last Saturday at 5.21 or 5.22 P.M. an invalid lady residing in Maplewood, the wife of one of the best-known citizens of Malden, suddenly arose from her chair and raising both hands excitedly exclaimed : “Oh, a dreadful railroad collision has just happened.” Instinctively the woman in charge of the house, to whom the exclamation was made, looked at the time-piece. When the gentleman of the house came home to tea soon after, he was told of the exclamation made by the invalid, and he inquired at what time it was made. Subsequently it was learned by the gentleman and the others of the household that the railroad collision at Edgeworth occurred at the very minute the invalid exclaimed that a collision had taken place. The lady remained in a very excited state for about an hour after she made the sudden outcry, and although all in the house tried to persuade her that no such thing had occurred—they not knowing at the time of any accident—the idea could not be banished from her mind. This is something for scientific men to think about.

It seems rather more than a coincidence. Some of those who have been made acquainted with the facts in this case believe that thoughts can be conveyed to minds adapted to receive them, upon the same principle that slight sounds can be heard a long distance away, by peculiarly sensitive ears, while others, being completely absorbed upon other matters at the time, would not be affected by the vibrations of air caused by the swing of a sledgehammer on an anvil across the street. There is no question as to the actual fact that this occurred. As to the explanation of the phenomenon each must seek the solution for himself.—*Malden (Mass.) Evening News.*

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THOUGHT TRANSFERENCE.

A Hamilton (Canada) newspaper is authority for the following remarkable case of telepathy :

"On July 17, 1895, late in the afternoon, Mr. G. W. Walrond was standing in the office of Robert Evans & Co.'s warehouse, where he is employed as accountant. While talking to a young lady employed in the office, the vision of a burning house suddenly came before him. He closed his eyes and received a powerful impression that the Ocean House at the beach was on fire. He quietly told the young lady at the typewriter that he believed the Ocean House was on fire. She laughed at him. He stepped to the telephone and rang up the central office. 'Have you heard of a fire?' he asked. 'Yes,' replied the operator, 'we have just heard from the beach that the Ocean House is burning!' The next day Mr. Walrond spoke to Mr. Evans about the fire. 'Yes,' said Mr. Evans, 'I was at the beach and saw it, and I was trying to reach you by telephone to tell you about it, but couldn't.' After further explanations it was discovered that the time that Mr. Evans was thinking about Mr. Walrond and wishing that he could communicate with him by telephone was the exact time that Mr. Walrond saw the mental vision of the burning house and received the impression that it was the Ocean House. If the telepathic theory is true, Mr. Evans, although he failed to communicate with Mr. Walrond by telephone, did actually communicate with him by means of telepathy."

THE PHENOMENA OF DREAMS.

Dreams have been defined to be "trains of ideas presenting themselves to the mind during sleep," and from time immemorial have been the wonderland of waking hours. It frequently, if not always, happens during sleep that while some of the mental faculties are suspended, others are still active, and are busy with numerous ideas which succeed each other with more or less regularity. This is dreaming. It is characterized by an absence of consciousness with regard to external things, and an entire suspension of voluntary control over the current of thought, so that the principle of suggestion—one thought calling up another according to the law of association—has unlimited operation. The subject of dreams is one of the most intricate and perplexing in the entire field of mental philosophy, and it has not yet met with that amount of attention which its importance would seem to demand. Sir William Hamilton, the great metaphysician, held that "whether we recollect our dreams or not, we always dream." To have no recollection of our dreams does not prove that we have not dreamed; for it can often be shown that we have dreamed, though the dream has left no trace upon our memory. Many other philosophers have held the same opinion, among them Kant, who distinctly maintains that we always dream when asleep; that to cease to dream would be to cease to live, and that those who fancy they have not dreamed have only forgotten their dreams. The phenomena of dreams also go far to prove what is now held by many to be true—that different mental faculties have different portions of the brain appropriated to them, and through which they act. One of the most remarkable features of dreaming is the rapidity with which the mind passes through a long series of events, though this phenomenon is also observed in the results of opiates and narcotics when taken for the first few times. Whole years may seem to the dreamer to have elapsed, and a multitude of images may have been successively piled up before him, though the time occupied in this experience is known to have been only a few minutes, or even a few seconds. Thus a dream involving a long succession of supposed events has often originated in some circumstance that aroused the sleeper, and taken place within the short space that preceded the state of full consciousness.—*Exchange.*

THE SUBLIMINAL CONSCIOUSNESS.

Here is a case that is probably due to forgotten knowledge : Some friends coolly sent me a letter addressed "Dr. Henderson" (I do not give the real name), with orders to look for the rest in the crystal. I looked, and was rather staggered to read, "Dr. Henderson, Taunton Gaol." I could assign no grounds for such a libel ; but, on consulting a relative as to what Hendersons we had ever known, she remembered that amongst others "there was a chaplain of that name in Taunton Gaol, but long before your time." In my pre-crystal days I could have *sworn* that I had never heard of this chaplain.

From a letter, written July 1, 1891, I take the following account : "I looked across the room this morning to a distant table, where I expected to see a book I wanted. It was not there, but my eye was caught by another book which was strange to me. I tried but could not read the title at that distance (I have since proved that, even now I know it, this is impossible), and turned away to resume my writing. On my blank paper—as in a crystal-scene—I read, 'The Valley of Lilies,' which I found to be the title of the book. I have no recollection of ever seeing the book before, certainly not in this house, though it *may* have caught my eye in a shop." On July 2d I add : The book was brought into the house in my absence, and placed (by a relative) on her special table, on which *my* things are never put, and at which, therefore, I should not necessarily glance on entering the room, as at my own table, for cards or letters. I did not enter the room till after luncheon, and, so far as I know, went straight to my own seat, not passing her table, which is in the opposite corner. The book is of rather peculiar appearance—an imitation of wood. If I had consciously seen it in a shop I should probably have bought it, for it purports to be by my favorite à Kempis.

Here is another instance : A room containing a high glass screen, round the end of which came, after a few moments, a lady, short, plump, dressed in blue serge dress, with a short jacket, in the pockets of which she rested her finger-tips ; elbows stuck out, hair dark, dressed in a low, loose knot, fine dark eyes, and a white sailor hat. As she walked across the picture, she turned and

seemed to look at me with some curiosity. We had occasion a few days later to visit Mr. R——'s office on business, when I described my pictures. The picture above described he recognized as representing his lady secretary, though some female clerks in the office denied that she wore a sailor hat. She was not in at the time, but he was able to show me the glass screen in the room in which she habitually sat. I made her acquaintance later, and found that I was, for special reasons, an object of some curiosity to her, and also that she *had* had a white sailor hat, which, only a day or two before my vision, had been blown into the Thames, leaving her to walk down the Embankment bareheaded.

I have sometimes, generally as the result of effort, seen hallucinatory figures—all of them, I believe, in some sense *veridical*; never mere subjective hallucinations—standing or sitting in the room. And I have, once at least, seen the room itself alter. I saw a large modern room change into the likeness (as shown afterward by independent record) of what it was two hundred years ago; and I saw persons in it who apparently belonged to that date. The history of the room was known to Lady Radnor, who attests: "Miss A—— has, without looking into anything, described a room (whose history was unknown to her) as I have reason to believe that it was two hundred years ago. It was the long parlor at Longford, which in 1670 was used as the chapel."—*F. W. H. Myers (Psychical Research Society Proceedings)*.

* * *

THAT in some well-attested cases there is a wonderful exaltation of faculty under hypnotic influence and in "second states" (*dedoublement de la personnalite*) seems undeniable. Instances may be cited from Ribot, Charcot, Janet, and many others. It is not contended that hypnotism ever imparts new faculties or acquisitions; at the most it can only—in perhaps exceptional cases—heighten such as already exist. If "Trilby" had possessed no voice or "ear" for music (delicate appreciation of musical tones) when she came under the spell of "Svengali's" baton, the hypnotic state could not have made her a singer, able to entrance audiences.—*Exchange*.

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

OVER-ENTHUSIASM IN METAPHYSICAL PROGRESS.

Curiously enough, we find many of the errors and diseases of the physical plane and of the ecclesiastical schools repeating themselves on progressive lines in what is called the "new thought." We do not escape them, as we should, in passing from one to the other. They change their mode of attack and we encounter them in a new form. The fevers and distempers of the body only externalize those of the mind. Mental dyspepsia, or indigestion, is perhaps one of the most common of these troubles.

In changing the diet as a result of a change of taste, the student too often lacks discrimination and overloads the metaphysical stomach. In such a radical transition he does not realize the importance of simple habits of thought. A feverish appetite is awakened, and a mental greed sets in which can bring only an unsettled and unhappy state of mind. A process of digestion and

assimilation is quite as important in mental as in physical development. In this morbid state the sufferer flies to books and teachers as does the material dyspeptic to digestive remedies. Instead of this he should simplify his diet, learn to "stay at home with the soul" and trust to the God *within*. By this means he would be able to eradicate his morbid desire for abnormal demonstrations of unripe faculties and learn that the soul, when polarized to truth, will invariably find its loadstar. He would then reach the position really desired, in less time, with less effort, and without that waste of energy attendant upon his usual course.

Spiritual health is a condition of perfect equanimity, freed from all uncertainty, anxiety, and impatience. It perceives the Eternal Equities. It is the "peace of God that passeth understanding." This is the normal condition of the soul, *here and now*. It is the "heaven within."

Those who observe closely are beginning to realize that the so-called "higher thought" is often the old self-righteousness in a new dress, which if selfishly indulged brings in its train the pharisaism of Jesus' time and the asceticism and bigotry of the Middle Ages.

It might be well at this stage of the proceedings to take a few hints from Montaigne, the sceptic, as reviewed by Emerson—not that the sceptical view is necessary to metaphysical advancement, but that "moderation in all things" is a safe rule, especially on new and untried ground :

"Shun the weakness of philosophizing beyond your depth."

"Why exaggerate the power of virtue?"

"These strings wound up too high will snap."

"Why fancy that you have all the truth in your keeping?"

"There is much to say on all sides."

Do not be sure of the arbitrary definitions given of "mind and matter," and of the "higher" and the "lower" natures, nor draw too fine distinctions between the animal and spiritual planes, without thoroughly examining both. Thoroughness can never degrade any effort at learning.

Are you positive that you really know the meaning of these things? While posing as masters of the occult, can you afford to ignore the higher mathematics, the very first principles of logic?

Do not in over-enthusiasm be too eager to discredit intellectual power.

Be reasonable ; this is the only road to a just conclusion. In the effort to develop the spiritual nature, remember that man is a triune creature. Melody is not produced by harping on one string. Your *three* natures must be symmetrically unfolded before you can attune yourself to spiritual harmonies. The alphabet is necessary to the expression of even the profoundest thought. The multiplication table is not "common" nor "unclean" to the student of differential calculus. Man the animal is one with man the intellect and man the spirit. All is Divine. There is no lower and no higher in God's marvellous kingdom.

When the balloonist wishes to rise he throws out sand. When he wishes to descend he lets out gas. There is danger of passing into atmospheres too highly rarefied for human lungs. There is also danger of too rapid and violent descent. Both demand judgment and skill in the navigator.

In our metaphysical ballooning these dangers frequently appear. Let us not move into the clouds too rapidly and imagine that we have no longer need of the earth ballast ; rather let us keep one hand upon the valve-rope, letting out the gas occasionally to descend to earth levels and touch elbows with our friends and fellow-mortals who may need our uplifting help in their own struggles upward, as we certainly need theirs.

Our grandest philosophies are only pigmies of thought, and generations of spiritual evolution will be necessary to their full development before we can safely soar away from the planet on which we are now obtaining the necessary kindergarten training.

Meanwhile let us thank God for "the life that now is," with its lusty joys, as well as for "that which is to come," neither belittling the one nor ignoring the other : enjoying the promise of both while remembering Paul's assurance that "godliness is profitable unto *all* things."

CHARLES B. NEWCOMB.

As a life of care is always a miserable life, so is it the greatest of all miseries to be perpetually employed upon other people's business ; for to sleep, to eat, to drink at their houses, to walk their pace, and to love and hate as they do, is the vilest of servitudes.—*Seneca*.

THERE'S MUCH IN A NAME.

The New York *Commercial Advertiser* says :

"Persons ailing in any way always feel relieved, more or less, when they are told the exact nature of their disease, especially if it be a disease they have never heard of. It is the first thing they ask when a physician attends them, and, unless he can answer promptly and explain clearly after his third or fourth visit at latest, they have doubt of his medical skill. Doctors understand this peculiarity of patients, and albeit in complicated cases they rarely have any notion of their complaint, they are very apt to give it a name ; for the mere name is likely to bring relief. Of course, when a man feels badly he does not want to be informed that he has any formidable malady, such as consumption, diabetes, cancer, or pneumonia ; but he likes to learn that he is troubled with a high-sounding disorder that is not dangerous. After he has recovered he enjoys having suffered from something that was very perilous but that yielded to capable treatment. Convinced that he is cured, the worse his case is made out to be the more gratified he is. Doctors understand this, too, and are pleased to say of their healed patient that they had grave doubt at one time of the result, but that fortunately the matter terminated well. Thus they gratify the patient and pay tribute to their own powers at the same time. Many people who have been afflicted with the distemper of the year are glad to learn that it is not diphtheria, as they may have supposed, but follicular tonsilitis, as some members of the Academy of Medicine have discovered. Diphtheria is well enough in its way, but it is familiar ; everybody has heard of it. With follicular tonsilitis it is different. This is novel ; it is learned and sonorous ; quite the sort of thing which a man or woman of position or culture might have without knowing it. A number of good people feel much comforted to believe they have been suffering from follicular tonsilitis."

A recent despatch from Chicago says that much indignation has been created among certain Chicago physicians by the refusal of the Health Officer to accept "heart failure" as a cause of death. "That expression, 'heart failure,' is a delusion," said Dr. Tomlinson, registrar of vital statistics. "We won't accept it any

longer on a death certificate. I think we have already sent back over 150 such certificates since Commissioner Wickersham and Dr. Rauch of the State Board of Health came to the conclusion that the term indicated that the physician sending it in as a cause of death either did not know what the malady really was or wished to cover up the true cause. A doctor might as well certify that a man died from want of breath as to say that he died from heart failure."

THE PATENT MEDICINE BUSINESS.

The statistics of proprietary medicines are curious. Notwithstanding the cold shoulder turned to them by the medical faculty and the more or less open warfare waged against them, the business of manufacturing and selling the various "nostrums" flourishes like a green bay tree. There are 108 factories for producing them in the single State of New York, 61 in Ohio, 53 in Pennsylvania, 40 in Massachusetts, 34 in Maryland, 27 in Missouri, 22 in Illinois, 22 in California, 20 in Michigan, 20 in Rhode Island, 13 in Connecticut, 13 in Georgia, 12 in New Jersey, 12 in Kentucky, 10 in Vermont, and one in each of the States of Nebraska, North Carolina, and Colorado. The capital invested in these establishments is nearly \$11,000,000; more than five thousand hands are employed in them; nearly \$2,000,000 are paid out annually in wages; the value of the material used each year is almost \$7,000,000, and the value of the annual product is about \$15,000,000. Vast fortunes have been made in the business, and some of the most successful of the "practitioners" in this line were not physicians at all.—*Chicago Tribune.*

SOME FRANK CONFESSIONS.

"Our remedies are unreliable."—*Dr. Valentine Mott.*

"We have multiplied diseases."—*Dr. Rush, Philadelphia.*

"Thousands are annually slaughtered in the sick room."—*Dr. Frank.*

"The science of medicine is founded on conjecture, improved by murder."—*Sir Astley Cooper, M.D.*

"The medical practice of the present day is neither philosophical nor common sense."—*Dr. Evans, Edinburgh, Scotland.*

CONFIDENCE IN THE REMEDY AND PHYSICIAN.

Without admitting any healing potency *per se* in the drug, general belief and acceptance have clothed it with some power both in the conscious and sub-conscious mind. Even a bread-pill, through personal belief, may prove a powerful cathartic ; but nothing less than general belief would insure uniform results. Confidence in the remedy and the physician, and the psychological influence of the latter, with surrounding beliefs and acceptances in the thought-atmosphere, all together form an important element. It is often admitted that the prescriptions of a practitioner for whom the patient has an aversion, or even a lack of confidence, have little or no power for good. Until there is a more general growth of reliance upon super-sensuous forces, their field will mainly be among those ills which are not immediately of a very decisive nature. This is expedient, not from any fault of the law, but from prevailing materialism, unintelligent criticism, and unjust intolerance.—*Henry Wood.*

TRAINING BEAUTY TO STAY.

“It’s a mystery to me how actresses manage always to look so fresh and wholesome, even girlish, when their manner of living is so directly opposed to all the laws of hygiene one ever heard of. We who follow out the tenets of the ‘early to bed and early to rise’ theory don’t look half so well.” “Yes,” was the response, “I’m sure that if I worked till twelve every night and studied and practised and posed all day, to say nothing of drinking all manner of things and reading all the criticisms on my work, I should be a fright and a physical wreck.”

The writer, chancing to overhear this conversation, determined to investigate the subject and discover, if possible, the mysterious talisman which enabled a hard-working actress to preserve her charms, while the domestic woman, the happy wife and mother, the woman of leisure and ample accomplishments, appears fully her age or years older.

“I’ll tell you the things I do, the philosophy on which I model myself, if I can be incognito,” said one well-preserved heroine of

the mimic world ; and this agreement being entered into, she proceeded to discourse on the subject. "In the first place, you must understand, anybody who wants to be good-looking must never worry. Worry means ruination, death, and destruction to every vestige of beauty one may have. It means loss of flesh, sallowness, tell-tale lines in the face, and no end of disasters. Never mind what happens, an actress must not worry. Once she understands this, she has passed a milestone on the high road to keeping her looks. . . ."

After hearing the subject thoroughly canvassed, the writer deduced the following inference : that, apart from the laws regulating the expression and nutrition of the face, the actress's secret consisted chiefly in the avoidance of monotony and petty worries, those arch-enemies of feminine good looks and good temper ; the performance of her work with earnestness and lightness of heart and the regularity of a certain degree of exercise—exercise involving quick and general movements of the muscles combined with a certain amount of mental excitement.—*New York Tribune.*

AN HEROIC PHYSICIAN.

The following is an instance of one physician who discovered the *mental* cause of nervous prostration.

There are doctors and doctors, but one of the most intelligent of all these friends of humanity was one who had the courage recently to give a bit of advice to the head of a family not many miles from New York. The head of the family was robust but exacting, healthy but irritable—in short, a veritable Hector.

"I don't know what is the matter with my family, doctor," he said, "but my wife is nervous, my children are suffering from something, I don't know what—in fact, the whole house is upset. Even the servants seem vacillating and bordering on nervous prostration."

"I think it would be all right," said the doctor, "if you would take a six months' tour of Europe—alone."

"I?" cried paterfamilias. "The only well member of the family?"

"Yes," said the doctor, gravely. "You ought to travel—for the health of your family."—*Exchange.*

EFFECTS OF A MENTAL SHOCK.

The effects of a mental shock in causing permanent unhealth of mind are easily inflicted in the period of infancy, early life, and school life, of which let one illustration suffice. A gentleman who for many years was under my observation as a confirmed mental invalid, a strong man in many respects, but utterly irresolute, and in the end of disordered mind altogether, acquired his mental disease from sudden distrust. He had in his childhood an innate dread of deep water, and he had at the same time a tutor for whom he held the warmest affection, coupled with the most absolute trust and confidence. In a thoughtless and unhappy moment this tutor became possessed with the idea that he would break his pupil's dread of deep water by pitching him into a pool where they were accustomed to bathe together at the deepest part. There was no actual danger, for the depth was really not great and the pool was calm. The boy could swim a little, and in an instant the tutor, a strong and skilful swimmer, was in the water himself rendering succor and support. The lad was brought to shore safely enough, but the mischief to the mind was inflicted beyond repair. The surface of trust was obliterated and a fixed distrust in the mind of the youth was set up forever. If a skilful physiologist could have discovered the seat of trust in that youth, and could have destroyed it mechanically, he could not have inflicted a more severe injury nor one more determinately lifelong in its effects.—*Longman's Magazine.*

A WELL-KNOWN scientist has published a book on old age, giving the results of information received concerning nearly nine hundred persons who had attained the age of fourscore years or more. The deductions made from the statistics obtained are of no special use to the young man or woman who wishes to reach an extreme age. Robust and delicate people, the temperate and the intemperate, the heavy eaters, and the light eaters, the men of intellect and the men who have lived by their muscle, the smokers and the non-smokers, the meat eaters and the vegetarians, those who exercise and those who don't, are all represented among the old-timers. The only conclusion of any great practical value obtained from these statistics is that men and women who do not worry have the longest lives.—*Exchange.*

"THE MIND CURE."

In a recent sermon on this subject, the Rev. R. Heber Newton, of New York, spoke of the efficacy of mental treatment as follows :

"Imagination is a well-nigh omnipotent tonic. Hope is a veritable elixir of life. Faith is the most vital of vital forces. There is a dynamic power in an idea which may well expel many a form of disease. Thought is a most ponderable agent in our body. All this that has been theoretically recognized is now systematically applied with the enthusiasm of a new conviction, and we have the mind cure. All diseases are becoming complicated by the abnormal nervous development of our age. In this abnormal nervous condition it is as the work of a magician when one leads us out of our morbidities, our habitual anxieties about our health, our fear of the pestilence that lurketh in the noonday, and leads us into a state of mind wherein these hidden reservoirs of mental force are opened upon the body, and imagination, hope, faith, and will stream down through every nerve their mystic healing. How the mind can thus affect the body is patent at a glance at our anatomy. The nervous system which enfolds every organ is the nexus for the transference of mental force into physical healing.

"All this, which is true on any theory of the relation of mind to matter, becomes still more true in the deepest philosophy of that relation. The mind cure has not only systematized common sense concerning mental influence upon the body, but it has divined the heart of the oldest and noblest philosophy of mind and matter. That philosophy is no novel discovery of this new 'ism'—it is as old as Plato and the Hindus. It is exaggerated and sometimes caricatured in the metaphysics of this new system. None the less the *substance* of Christian science is the true philosophy of life. 'But of thought's interior sphere, these wonders rose in upper air.' First mind and then matter—this is the genesis of life. Therefore, a sound mind is the first principle of a sound body. As Swedenborg pointed out, the law of correspondences leads us to trace back physical disorder to mental disorder. . . . It is not only common sense but sound philosophy that bids us seek the highest tonic not so much in hypophosphates as in joy ; the safest opiates not in bromides, but in 'the peace that passeth understanding.'

“ Thus we gain the clew to the connection between the various forms of occult healing. Whatever else they are, mesmerism, spiritualism, Catholic shrines, and faith cures are all means of calling into action the healing forces that reside within the mind of man. They may be more than this. The mind curer influences the mind of the patient in ways that are yet to us mystic. A late report of the Society for Psychical Research more than hints the belief of the committee that there is a substantial effluence as the secret of mesmerism. That same society has, I think, demonstrated the direct transference of thought from mind to mind. Experiments in hypnotism lately made in France seem to show astounding possibilities of the will of one over another. If we believe in the existence of disembodied spirits, it is not difficult to conceive of them as aiding in such a beneficent work. Prayer may summon them to our aid. If we believe in God we believe in the infinite mind. To enter into communion with Him is to place ourselves *en rapport* with the one omnipotent mental force, the energy which streams through all creation.

“ This ‘ism’ is one among the many signs of the inevitable reaction from the ultra-materialism of our age of physical signs. It gives us the clew to the interpretation of the miracles of Christ in the higher naturalism which seems to us a supernaturalism. Such a man must have been a walking battery of electricity. Our medical faculty, if wise, will not attempt to sneer down a curative force which they have always theoretically admitted, but which they have practically neglected. Rather will they correct the defective methods of a too purely physical science by the supplementary methods of mental science. Let them absorb what is good in this heresy and thus they will best refute it. Let them enter in their pharmacopœia the tonics of thought and feeling. Let them administer mental and moral stimulants scientifically, as those who really believe that an idea may be the most potent of drugs. . . .”

You should be perfecting either your own ruling faculty, or your outward well-being ; spending your art either on the life within or the life without ; that is to say, you must hold your place either among the sages or the vulgar.—*Epictetus*.

WHY WE GROW OLD.

If at thirty or thirty-five you expect to be an old man or woman at fifty-five, you will be one, because the mind makes the material correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape—that they must be on the down-hill side of life at that age. It is to them a “law of nature.” It is for them only the law of ignorance. There are still a great many “laws of nature” of which we know little or nothing. To say “impossible” to the idea that people cannot live longer than the present average of life, and at the same time be strong and healthy at a “great age,” is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in nature, and not all of nature’s unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do, because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength, and the grand source and means for receiving these lie partly in that mental and physical quietude of mind which acts only when it has full power to act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life’s forces is kept in reserve.

In this age of rush, hurry, and tumbling over each other, thousands imagine it is necessary to be doing something all one’s waking (or, we will say, business) hours to attain success. Leisure is almost a sin. This is a great mistake. Thousands on thousands

are so "doing" all the time. What does their "doing" amount to? A pittance, a bare subsistence; and why? Because there is no discretion as to what the person's force is put upon. One woman wears her body out at forty in polishing stoves, scrubbing tinware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another one sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to preserve her health and vigor. Health and vigor are the belongings of a relatively perfect maturity, and that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force, as much as sawing wood. To sit still and centre yourself on what is going on, or if you can, when there is nothing to do, think as nearly nothing as possible, and if you can doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.—*Prentice Mulford.*

AN eminent physician of Philadelphia states that the widespread discussion about the prevalence and treatment of hydrophobia has an effect to promote the symptoms of that disease, and that the more it is talked about the more alleged cases of it we shall hear of. He makes note of the interesting fact that on one side of the Rhine Pasteur treated 7,000 cases of hydrophobia, while hardly any cases have occurred on the German side. This certainly looks as if a good deal of this scare were in the minds of its victims.—*Exchange.*

THE purest part of our life runs first, and leaves only the dregs at the bottom; and that which is good for nothing else we dedicate to virtue, and only propound to begin to live at an age that very few people ever attain.—*Seneca.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

VOLUME THREE.

With this issue **THE METAPHYSICAL MAGAZINE** enters upon its third volume. The fact seems to be quite generally recognized that it fills a distinctive place in the field of letters, and its popularity is rapidly advancing in every part of the civilized world. Subscriptions for the new year are being more rapidly entered than ever before, a fact which speaks plainly for the support likely to be accorded the magazine in the near future.

The promise before made is here repeated—that the feast of good things, both occult and scientific, in contemplation for the periodical will be forthcoming in full proportion to the support given by an appreciative public. We have no sordid purpose, and neither derive nor expect any monetary gain in this enterprise; but we are working energetically and at much sacrifice in various ways to produce and maintain the monthly messenger of wisdom, goodness, and power which you so deeply want but have failed to find elsewhere. This magazine, therefore, is *your* magazine, and we become your agents, ready to perform that part which you are perhaps not in the position to do, and so keep before you in its pages the wisdom of the ages. Almost inexhaustible mines of wealth in occult literature—scientific, philosophical, and mystical—are yet to be explored among the ancient libraries of the East; and nothing is lacking save the funds for the necessarily large expenditures for so unusual a line of investigation.

The sage writers of the past were possessed of knowledge of laws and principles and acquainted with forces and powers for action almost unknown to Western education. The systems and customs of the world are to-day slowly but surely being remodelled more in accordance with the real—therefore valuable—information contained in those teachings. The true panacea for every unnecessary ill of civilized life, we are convinced, rests within such

knowledge; and the power to cope with the many difficulties of Western civilization is found only in acquaintance with definite law.

We believe such knowledge of importance to every reader of *THE METAPHYSICAL MAGAZINE*, and we intend to assist to an appreciable extent in the unveiling. Earlier or later we fully expect, in this effort, the sincere and hearty co-operation of all earnest seekers after the higher knowledge of life, regardless of creed, nationality, or belief. Such an undertaking can only be successfully carried out through the united efforts of publisher and subscriber. In responsive union lies the strength of the whole,

L. E. W.

* * *

NOT "CHRISTIAN SCIENTISTS."

The various criticisms, some intelligent and many otherwise, that have been made in several city pulpits upon "Christian Science," make a fair discrimination not only proper but necessary.

There is, perhaps, nothing more misleading, or that causes more unrighteous judgment, than a loose or inaccurate use of terms. It has been a common habit in popular parlance to designate all who believe in the healing potency of mind as "Christian Scientists." There are thousands of people who, both from experience and observation, know that a systematic employment of the mental forces in a rational, scientific, and idealistic manner has a wonderful and unappreciated healing energy, and yet they do not call themselves by that name, nor do they think it necessary to form a new sect. As a rule, they continue to attend their regular churches, and believe that existing institutions can gradually be liberalized so as finally to admit, or at least to tolerate, demonstrated truth. Such persons, though doubtless more numerous than the members of the Christian Science denomination, not being outwardly organized, do not attract general attention, because their methods are unobtrusive. But, as a rule, in the public mind, and in the recent sermons, they are identified with and held responsible for the tenets and deliverances of the above-named church, as definitely proclaimed by the one authoritative personality.

There is much that is good in Christian Science, in general, and it has accomplished a vast amount of genuine healing. In its original essence, it is a grand and wholesome reaction from the materialism of prevailing scientific, theological, and therapeutic systems. But the progress of its primal principles, and even its power to heal, is hindered and hampered by uncharitableness toward those who believe in free and independent investigation, and also by an increasing strained and unreasonable declaration of doctrines which arouse antagonism.

Note a few points of difference between this sect, as shaped by a single will, and the broader impersonal philosophy. The source of authority for one is local, personal, and external; for the other, internal and universal. The "spirit of truth," when sought for its own sake, is a "guide," and by subtle spiritual law furnishes a leading.

The vital doctrinal difference, however, lies in the interpretation of matter, or phenomena. Christian Science proclaims the unreality of matter and of the body. The rational and broader thought not only admits the validity of the body, as veritable expression, but claims that it is as good, in its own place and plane, as is soul or spirit. While susceptible to mental moulding, it is neither an error nor a delusion. Moreover, it is friendly to its welfare to affirm both its validity and goodness. It is to be ruled, beautified, and utilized in its own order and not denied an existence.

The enthusiasm which follows a healing experience and new point of view, of self and friends, caused thousands to identify themselves with the visible movement, and this was perfectly natural. But it has gradually erected itself into a strict sect, and suffered constant encroachments of restriction and intolerance. Many who originally joined the movement for spiritual development and freedom, now find themselves officially interdicted, even to the details of their reading, investigation, and conversation. All who exercise anything but a servile dependence are characterized as spurious and disloyal. Any thought which is not the product of the one single personality, is not only unsound, but actually harmful and bad. Such a spirit cannot but react against itself. Thousands of conscientious people who identified themselves with this movement—which originally had so much to commend it—are now beating against the bars which are depriving them of personal independence and liberty of thought. Many bear these intolerant restrictions, rather than to take the alternative of being stigmatized as "disloyal" by the leaders.

Thus a spiritual philosophy which had so many grand and vital elements, and which the world greatly needs, has been weighted down by narrowness and illiberality. Where is the love, non-resistance, and good-will that must lie at the foundation of successful healing? This is no criticism of the rank and file of Christian Scientists, who are entitled to all respect, and these statements are only made in the interest of impartial truth. The world is bound to misunderstand and be antagonized by Christian Science, in its sectarian sense, until these unlovely and arbitrary accretions are swept away.—*"Justice," in the Boston Transcript.*

* * *

MAN'S progress lies in both spirituality and intellectuality. There cannot be even progress in him unless both sides are developed proportionately.—*K. Narainsawmy Iyer.*

CHAPTERS FROM THE NEW APOCRYPHA.

While Jesus sat at meat in the house of one of his disciples a certain lawyer came unto him.

And there came also in with him a woman.

And the lawyer said unto Jesus, Behold, this woman whom thou seest is mother unto him with whom thou sittest at meat. She is now old and well stricken in years, insomuch that she can no longer labor, and she hath none to provide for her. And thy disciple suffereth not his mother to come into his house. I pray thee, therefore, to command him to hearken unto the voice of this woman, that she abide with him so long as she liveth.

Jesus said unto the disciple, Is this woman thy mother?

Then the disciple answering said unto Jesus, Master, she it was indeed who gave me birth. But after I was born she left me to follow a life of pleasure, and another took me in and cared for me. And that other lieth ill even now in an upper chamber of this mine house, and I minister unto her daily and comfort her.

Jesus saith unto the lawyer, Thou hast heard what has been said; what sayest thou?

Then the lawyer answered, Can a man have two mothers? This woman whom I have brought unto thee, she is his mother.

Jesus saith unto him, Nay, not so. After the fashion of this world was he born of her. That which is born of flesh is flesh. She gave him body and he shall give unto her meat. But unto her who gave him love shall he give love; and who gave him a home in his youth shall he give a home in her old age. For verily I say unto you, She only is a mother who is motherly.

Love only is love that is lovely.

God only is God being godly.

And I only am Christ being Christly.—*Hudor Genone, in "The Open Court."*

* * *

NO SPOT is empty of life to the Indian mind. India would never, indeed, have invented the locomotive or the Gatling gun; but her poorest peasants, by inheritance from profound philosophies, and by the religious atmosphere of their land, stand at a point of view far beyond the labored subtleties of a Priestley or a Hegel. And if they could be familiar, as you are with the splendid achievements and vast researches of modern science, they would not, any the more, abandon their fixed faith in the Unseen and the Unknown.—*Sir Edwin Arnold.*

* * *

LONG is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion.—*Buddha.*

IN the eleventh chapter of the Sutra of the Lotus of the Good Law, it is written that mention was made before the Lord Buddha of a young girl who had in one instant arrived at supreme knowledge; who had in one moment acquired the merits of a thousand meditations, and the proofs of the essence of all laws. And the girl came and stood in the presence of the Lord. But the Bodhissattva Pragnakuta doubted, saying: "I have seen the Lord Sakya-muni in the time when he was striving for supreme enlightenment, and I know that he performed good works innumerable through countless æons. In all the world there is not one spot so large as a grain of mustard-seed where he has not surrendered his body for the sake of living creatures. Only after all this did he arrive at enlightenment. Who, then, may believe this girl in one moment to have arrived at supreme knowledge?" And the venerable priest Sariputra likewise doubted, saying: "It may indeed happen, O sister, that a woman fulfil the six perfect virtues; but as yet there is no example of her having attained to Buddhahood, because a woman cannot attain to the rank of a Bodhissattva." But the maiden called upon the Lord Buddha to be her witness. And instantly in the sight of the assembly her sex disappeared, and she manifested herself as a Bodhissattva, filling all directions of space with the radiance of the thirty-two signs. And the world shook in six different ways. And the priest Sariputra was silent.—"*Out of the East*," by *Lafcadio Hearn*.

* * *

THE eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.—*Annie Besant*.

* * *

A PRAYER.

Say ye one word down the dread silences,
 O angels great of God who bend and lift
 Those murmurous vesture-folds of Time;
 Whose voices stir from out an Infinite,
 And give to soul, not sense, one thrill of Him,
 The Word, who waits within the Eternal Veil
 With eyes a-thrill upon our manhood's life
 In all its leap and lift, its strife, its storm,
 Its currents counting slow through the great Dark
 To that bright Vast whose stars are harbor-lights.
 On manhood's pulse with all its Possible,
 Lift, messengers of God, one thrill of Him
 Whose eyes are vistas of man's Ultimate—
 For lo, in His, our veins do rhyme!

—*Lucy Cleveland*.

ENGLAND'S LITERARY CONQUEST OF FRANCE.

"The literary protectionists reason, in the face of a fact of this nature, as the dangerous theologians who condemned Galileo. These thought that the Church was menaced when a man came to them and said: 'Our little earth is no longer the centre of creation: there are other worlds, the infinity of heaven is full of them.' If, to suppose the impossible, the Church had persisted in the error of these timid canonists—if she had refused to extend her doctrine as the heavens became better known—she would have thereby lost her universality. The classicists said the same to the innovators: 'The France of Louis XIV. is the centre of the world, which turns around our intellect; there is nothing beyond.' As there was something else there, and many other things, this intellect could keep its leadership only by hastening to acquire them and assimilate them. Can one imagine at the dawn of European romanticism, between Byron and Shelley, Goethe and Schiller, a French intellect represented before the world by Esménard and Lebrun-Pindare? Yet that would have been the case if the advice of Voltaire had been heeded; it would have made impossible a Chateaubriand, a Lamartine, a Hugo. It would be a still greater folly for us to believe that we can remain a centre, immovable and self-sufficient, in this universe that our epoch has made so small and so well filled, so ready for change, for communication, for acquisition and assimilation—in a word, so cosmopolitan. Much more than in the eighteenth century, a perpetual effort of comprehension and assimilation is imposed on us, if we wish to keep our intellectual predominance. 'We will lose our own qualities without acquiring those of others,' some say. This is a confession of psychological debility."—*Translated for the Literary Digest.*

* * *

THE nose is by many physiognomists accounted to be the truest index of character, as it is undoubtedly one of the most unalterable marks of race. The olfactory sense, again, stimulates the memory with extraordinary force, many of our most vivid recollections being associated with scents and smells. And yet, strange as it may seem, the nose plays no part whatsoever in the world of dreams. Such is at least the conclusion to which "G. W. P.," who communicates his discovery to the *Spectator*, has been driven, not merely by his own experience, but by that of a number of his friends. They all agree that one dreams of eating, talking, walking, flying, and hearing both conversation and musical sounds, but never of smelling.—*The Madras Mail.*

* * *

PEOPLE may feel together, even when they cannot think or believe alike, and there may be "difference of administration," and yet "the same spirit." The brotherhood of man transcends all the "isms."—*The Theosophist.*

RICH AND POOR.

Rich and poor resent one another. The rich—conscious of no wrong ; conscious of having observed the rules of the game as approved by economists and teachers ; conscious even of going beyond the rules in giving away some of their legitimate gains to hospitals and charities ; conscious of greater knowledge, of more refined tastes, and of a more liberal policy—resent the claims of the poor. They have traded fairly, they live decently, they spend their gains honorably, and sometimes tastefully. Why should they be summoned as culprits by people apparently ignorant and narrow-minded, as Lady Burdett-Coutts was summoned, to give more wages, or to pay increased taxes, or to give up to others their places in the government of the locality and the nation ?

The poor, on the other hand—conscious of a need for a larger, fuller life, of unused powers of thinking and feeling, of a call to enjoy the good things prepared by God for man—resent the rich who seem to absorb so much of the means of life. They point to the millionaire alongside of the unemployed ; to the millions of money spent on wines, horses, jewels, and flowers, alongside of millions of paupers ; to Dives faring sumptuously every day, alongside of the women and children who crouch starving on the doorstep ; to the varied delights of the educated in their knowledge, their art, and their pleasures, alongside of the monotonous, drab-colored existence of the majority.—*Samuel A. Barnett, in The Contemporary Review.*

* * *

THE mention of a life independent of time and place leads us to another point of view. We are led by the desire for verification to ask whether we find any indications of such a mode of life. And at once we reply that we do. As we were just now saying, we find thought to have a real existence and to be therefore independent, since all thought is not invented but discovered. We find in will an original creative force, which does not refer itself to necessary antecedents. We find a consciousness of oughtness to be so essential to human nature that we cannot conceive a human being who should not have some form of it. We exult in seeing love while losing itself find itself, and we say : " Here is the whole thing proved ; here is death giving birth to life." There is, then, a domain of existence which is independent of time and place ; in which, therefore, death can have no part, any more than sickness or any other event requiring a material basis. Let us, for convenience sake, give this domain its name ; let us call it spiritual life, or the life of God. Any being, then, who shared this life of God would share its prerogatives ; he would partake in a life over which death would have no power.—*Frederick Palmer.*

BOOK REVIEWS.

PHILOSOPHY OF MIND; An Essay on The Metaphysics of Psychology.
By George Trumbull Ladd. 412 pp. Cloth, \$3.00. Published by
Charles Scribner's Sons, New York.

The author has given this book a modest title in calling it an essay, for it is in fact a comprehensive delineation of a field that has never before been satisfactorily defined. Psychology, in becoming more exact and scientific, has necessarily freed itself from the seemingly theoretical field of metaphysics. But the new psychology, in being reduced to measurement and experiment and in becoming more scientific, is liable to lose its most significant factor—the soul. Metaphysics is also becoming more exact, although its experiments are necessarily in the field of spiritual development. We then find two distinct sciences, and the present author has performed a valuable service to both, not only in pointing out their dividing lines but in showing the inevitable development from psychology into the higher plane of metaphysics. His research is open and undisguised, and he is correct in saying that “The fashion of denouncing the study of metaphysics, or of the theory of knowledge, or indeed of any group of the profounder philosophic problems, is more the scholastic ‘fad’ of blasé minds, or the refuge of weak and selfish ones, than the result of any genuine lack of interest on the part of the multitude of thinkers in the earnest discussion of these problems.”

A STUDY IN PREJUDICES. By George Paston. 287 pp. Cloth, \$1.00; paper, 50c. Published by D. Appleton & Co., New York.

The title-page of this book gives the following definition: “A prejudice is a fond, obstinate persuasion, for which we can give no reason.” Perhaps there is no class of prejudices more difficult to contend with than those of conventional society, especially to the young woman who is forced by the loss of fortune to enter the industrial field. Her new position brings her face to face with many a glaring incongruity in the form of propriety. This was the experience of Cicily Tregarten. The conventionality that is a certain protection to the society girl becomes irksome and out of place to the struggling young artist, and yet she is too thoroughly English to take any decided steps against it. The most difficult part of her life follows her marriage, in which arise the complications that are frequently found in English novels.

The pity is that their lesson does not seem to be heeded. There is the happy young wife, the jealous husband, the mischief-making woman, the poison of suspicion, the careless lover who helps to prejudice public opinion against one who is wholly innocent, the public frown over a joyous nature, the wife driven to her death, and the remorseful grief of the husband whose own life had been far from blameless. Such misery of marriage can only be obviated when public opinion holds the same code of morals for man as for woman.

THINKING, FEELING, DOING. By E. W. Scripture, Ph. D. (Leipzig). 295 pp. Cloth, \$1.00. Published by Flood & Vincent, Meadville, Pa.

This is the first book on the new psychology written in the English language. It is expressly intended "for the people." All its terms are plain and explicit. The author is director of the psychological laboratory in Yale University, and is thoroughly qualified by experimentation to give the most advanced developments of psychology as a science. The concluding chapter is an interesting history in brief of the leaders of this movement—Sir William Hamilton in England, Herbart in Germany, Heinrich Weber, Fechner, Hermann von Helmholtz, Wilhelm Wundt, etc.

THE BHAGAVAD-GÎTÂ. Translated by Annie Besant. 168 pp. Paper, sixpence net. Published by the Theosophical Publishing Society, London.

This portion of the Mahâbhârata, known as "The Lord's Song," contains words of wisdom that have been a comfort to many troubled hearts. These words fell from the lips of Shri Krishna on the field of battle and stilled the questioning emotions of his disciple and friend. It is stated in the preface that "it is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead." The deep, earnest teachings of these pages will prove to be interesting to all students of the Eastern philosophy, and doubtless to many others they will serve as a guide toward the more charitable ground of universal religion and truth.

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THE HOLY TRINITY OF SCIENCE.

BY HUDOR GENONE.

SUPPOSE for a moment that which is not. Try to imagine the unimaginable, to conceive the inconceivable—that all things were in an instant obliterated, and the entire universe a complete void and vacancy: no suns, nor stars, nor planets, nor worlds, nor nebulae; neither matter nor things made; neither motion nor things to move; neither being nor things existing—that all were nothing. Such a condition is practically unimaginable, but still it is thinkable. The idea may be conceived, as an idea.

But, beyond and before this universal, black, silent blank, there loomed up that which was more tenuous still: the pallid ghost of thought, not to be exorcised even by the magic of the wizard Brain. Even if there were nothing to be reckoned nor measured, it is quite impossible wholly to eliminate the ideas of reckoning and measurement. Even the nihilists of fancy cannot slay the despotic ideas of time and space. And yet what are they—these two? Like Suphis and Sensuphis, builders of the pile of Cheops, we know them only from the vast material pyramid caused by their existence.

In that primeval condition of utter nothingness, what was there still inevitable, absolute, definite, certain? If there was *a* nothing, there was *one* nothing; think of that—ONE! And one was, and is, and ever will be one, a number; and if num-

ber, numerical ; and if numerical, mathematical. But mathematics means the relations of quantity—the relations of something ; and here was no possibility of relation because there was nothing to be related. Is unity, then, the absolute ? Is there a mysterious power and godliness in the number one, by which thought, straining its vision, may perhaps catch a glimpse of its creator ?

Let us imagine again. Conceive that somehow out of this utter negation came something—call it matter or substance, call it what you will—a something that was not nothing. One again, unity still ; for in the birth of the something the nothing perished. Kronos has slain Ouranus. But this fairy faculty of fancy which can imagine one atom may also conceive of another. There, somewhere in the deeps of infinity, a *where* without locality, the something was. Then another came. Then we have made progress—not as to the means or method of causation, but as to some of the necessities of the new condition. If this second something was, it brought with it (as babies fresh from Paradise are said to bring their own love) certain relations. Still, in the beginning there were no compass points. Like him who stands at the Arctic pole of the earth : no north, east, nor west—all one vast south, one single direction. Space was of one dimension.

Now it is manifest that between these two atoms there must exist relation—a closeness if together, or if apart a space ; and that space for the first time in all eternity measurable—not volume nor area, but only linear ; a line, and that imaginary, which joins or separates these two atoms. What else ? Just one thing, and, I believe, no more than one. It is this, that howsoever near or far, the shortest distance between these two is a right line.*

Going further in fancy, we can construct an imaginary triangle with three somethings, and thereby create at once an imaginary area, and an imaginary volume with four. But what

* Of course it will be understood that a " right line " implies nothing here, and that, in an area such as we have imagined, space of two dimensions, though designed as a plane, may be curved.

must these somethings be? Matter? Well, what *is* matter? Perhaps we shall know more later on. But let us advance a little further in our attempted elucidation of the mystery of the Ultimate and Unconditioned and Absolute. These somethings, which we have called out of the vasty deep, did not come naked into our universe; they came clad with relations, each having its own. With the earlier there were few relations, with the later there were more and more, so that each assumed something and brought with it greater and greater complexity.

With the first something came Being, and by it the extinction of nothing. With the second came, not only itself but the fact of the line and its relations on that line to the other something, and also that other's relations to it. The third also brought, not merely its own self, but, from the very fact of its being, the whole idea of area. And the fourth, similarly by its very being, brought volume to life. These somethings, then, if at all, must have relations, and those relations must be absolute. Therefore I conclude that there exists and has existed "from all eternity," "before the mountains were brought forth or ever the worlds were made," "from everlasting to everlasting," this principle of the universe—RELATION.

Our somethings—whether atoms of matter or whatever they may be—have thus far been considered only as pure existences—fixed, static. Let us revert to our two somethings and suppose that one approached or receded from the other; or, having three somethings, that one of these, theretofore so situated as to be not on the line or its prolongation joining the others, but formed an area; or, having four somethings, that one moved out of that position, which was the cause of a volume of space, into one or another area. Observe that the consequences of such movement in one case killed the area, in the other the volume; but observe also (and to this I desire to call attention) that in making this new assumption we have ceased to regard our somethings as purely static, purely existences having relations: we have brought into this thinkably unthinkable universe of ours an entirely new factor, which is movement of one something toward or from another; what was before entirely

static has now become kinetic. We have therefore another primordial element in the universe, which was not Relation, but motion ; in one word—on the whole a better word than motion—ACTION.

As the relations between our hypothetical somethings were purely immaterial, so also all movements or motions between the somethings are immaterial. The action we have thought is not action in a dynamic, but solely in a kinetic, sense. Still, as logically as we could reason upon relations of things, whatever those things were—atoms or points, without length, breadth, or thickness—so may we reason upon the motion of the somethings. If one of our somethings be moving, the time required to pass from one position to another would be (not, as it has been called, another relation, a relation of sequence, but an entirely different thing) a change of relation, a function of the second of the primal realities of Being, a function of *Action*.

Yet there is something lacking to form a coherent image of ultimate reality. We have that which is and that which moves, but where is the mover? In the great, primal, unconditioned, eternal principle of Relation we find the Absolute, the mathematical Necessity of the Universe. In the mechanics of energy through all its phases—electric, actinic, magnetic, thermal, lucid—whatever those forms may be, we have its Activity. But neither in necessity nor activity is there vitality, mentality, spirit.

Relation alone is an "empty abstraction." Action alone is a mere mechanism. Where is the life of the universe? Where is its mind, its soul? Relation is the bow and the cord and the arrow ; action is the trajectory. Where is the archer?

Perhaps this figure of the bow and bowman may be of all others, when followed to its logical conclusion, best adapted to convey that exactness of meaning without which science is certainly "falsely so called." The bow and cord and arrow are tools for a purpose. It would be a mistake to limit the comparison solely to those portions of the apparatus which are exterior to the man himself. The fingers, the hand, and the arm ; the lenses of the eyes, and all muscles, nerves, fibres, veins, ar-

teries, brain-cells—all parts of the entire system that unite in the one definite act: these all belong to the instrument as much as the wood of the bow, the hemp of the string, or the steel barb and feather of the shaft.

All that which interposes between the real man and the quarry is distinctively functions of Relation. But these things are physical. They are all “matter.” Matter is not (as some philosophy declares) absolutely distinct from relation; for matter itself is a function of Relation. It has been said by one thinker: “A relation exists between things. Think away the things and nothing remains.” When that process is declined the result is gross materialism; when it is accepted, as it was by Hamilton and Hume, the result is nihilism—both absurd, both contrary to experience, common sense, and science.

Matter is that condition in the economy of the universe where the real and the ideal meet and mingle, where the objective and subjective marry. It is not opinion but fact; not what thinkers think, but that which counts in science. Because matter is a function of eternal Relation, therefore it is eternal. Because it is a function of the eternal reality, therefore it is real.*

In like manner may the flight of the shaft be considered. From that instant, when it left the bow impelled from the hand, until it struck its mark, this may readily be recognized as its trajectory, and that progress being motion as a function of Action. But Action is more than this. As the arrow was continued in the individual, so also is the trajectory. The flight began, not at the tense cord loosened, not at the fingertips, not at the wrist nor arm, nowhere along the muscles, sinews, or nerves, nor even in the delicate structure of the brain; but all the way, outside and within the path and its progress—both inert of themselves, both mechanical—we trace it till at last, in the very capitol of man, causality, the reasoner, the doorkeeper of the soul’s senate, arrests us, saying, gently but effectually, “None can enter here.” †

* Yes; “eternal,” but in its relation only; and “real,” but only as a function of its essence—true Reality.—ED.

† And here is where we find the “reality” and “eternal nature” of matter—

There is the real archer, the real man, whose being is of a quite different order from either his body or his brain. Man is called a person ; rather should he be called personified. He is called an actor ; rather should we call him *acts*—for that man, whom we see and hear and think we know, is nothing to us but a system of functions, qualities of relation, resultants of action. The real man is that which impels to action, which orders, which wills ; whose will is indeed a spark of the Divine Will, a function of the third primal self-existence of the universe—a function of the infinite VOLITION.

This spirit permeates all things. It is not only in the five faculties of a conscious and sane man : it is also in the unconscious, the insane, and the feeble-minded. It is not only in man ; it is in the beast of the field and the fowl of the air, in fishes of the sea and in every creeping thing that moveth. And not only is it here, but also in the primordial cell, the moss and lichen, and the herb-bearing seed, each after its kind. And not only is it in that which we are accustomed to call vital : it is in the lifeless things also. The insensate crystal is formed because of it, and the dull, lethargic rock feels within that divine impulse and wakes drowsily from its slumber of ages to dole out from its own substance the soil of earth that the seed may live.

This spirit was in the primordial rocks when they were melted with the fervent heat, while yet the earth was without form and void and darkness was upon the face of the deep. It was in the great solar dynamo and in the glowing, vaporous nebula, the far attenuous gases which gathered together into one place. It was in the whirl of the spirals and the luminous rings, in the electric fury and the calm of gravitation, and in that mysterious potency which in the beginning spoke as the Word : “ Let there be light.”

Do not believe that this infinite Volition has anything in common with either Relation or Action in any of their manifes-

back, through analysis, which discards the externality of matter at every step and retains only that which transcends the phenomenal ; still back to where no matter can be recognized—at the Heart of Reality, where matter can never enter, but to which it is at best only a stepping-stone to higher, purer understanding.—ED.

tations. In electricity Relation is the wire, Action the spark, Volition the sender and the receiver and the message. In speech Relation is the tongue, larynx, palate, lips ; Action is the movements of these and the vibrations of the air ; but Volition is the thought. As man is a trinity, so is God. Man is material, God is substance. Man is active, God is Activity. Man is volitional, God is Will itself.

This is no argument for a personal God ; and even if the inevitable logic of the facts demands a real Being in the Universe, a Causer, a Designer, an "Artificer," a Will of which all will, all impulse, all spirit is a function, yet this can never be the crude, unscientific "argument from design." Argument is rhetorical ; science is logical. Hypotheses deal with surmises and probabilities ; science deals with facts and principles. A fact may be unprincipled, but a principle can never be unfacted. If nothing can be truer than a fact, not less true must that principle be by which that fact has existence. If I have discovered the idea, did I cause the idea ? Manifestly not. Like an artesian well in the lowlands, the spring flows, not (as it seems) from below, but from that far-away reservoir among the heights beyond the horizon.

From an inherited zeal for beauty the pious have felt compelled deliberately to shut their eyes to phases of the world that are hideous and loathsome. What intellect could not explain hearts ignored, and so the idea of a ponderous Personality, in the image of man, arose as the Supreme Being, Creator, and Causer, who in the beginning, "dove-like, sat brooding on the vast abyss and made it pregnant"—

" That which we dare invoke to bless ;
Our dearest faith, our ghastliest doubt ;
He, They, One, All, within, without ;
The Power in darkness whom we guess."

That philosophy is futile which in a Being who is Lord of all being can account for the light but not for the darkness. The philosophy of certainty cancels the guess. "This was some time a paradox, but now the time gives it proof." The

philosophy of certainty charges us to fling away opinion. Facts in their fit places make the body of Truth.

So we have our Trinity, our triune God, without body, parts, or passions, in whom we live and move and have our being :

Relation, or that which is.

Action, or that which does.

Volition, or that which desires.

And these three are one in that Unity which we call God. God is not "Almighty;" he is supreme only within the limits of his character. He causes, but he cannot make contrary to his own nature. It is possible that he might have made worlds in space rhomboidal instead of spheroidal, but he could not so long as physical nature remains as it is; and even then in a square world the diagonal must have been the longest right line.

So might the examples be multiplied. The subtle and simple were born twins. This does not assume anything but the infallible dicta of science. Neither does it destroy the law of faith, but rather fulfils it; for we are told that God is without beginning or end, that he is from everlasting to everlasting, and that he cannot change or lie.

SYMPATHETIC VIBRATION IN NERVOUS ATTRACTION.

BY JOHN E. PURDON, M.D.

(*Part I.*)

TWO years ago some of my pulse-tracings, claiming to illustrate the existence of *rapport* between certain individuals, were presented to the Psychical Science Congress at Chicago, where I read a paper upon the subject of "Nervous Attractions." This paper was well received and the tracings were submitted, at my request, to the examination of a sub-committee, the result being that nothing was found to contravene my statements or my claim to have made the radical discovery which turns "psychical research" into one of the physical sciences.

Fourteen years ago I saw the pulse-tracing of a sensitive lady change to that of my wife, who was holding her hand, while the paper was in the act of running through the sphygmograph. Experiments carried on for months confirmed the actuality of the discovery, and I had no doubt but that time was all that was necessary to convince the scientific world and the public generally that the physiological method was that best calculated to supply trustworthy data from which to generalize in the field of spiritual research.

I beg to submit the private report made to me by one of the members of the above-named sub-committee, Dr. Edmund Montgomery, who is well known as a gifted philosophic writer and practical biologist, and whose original work with the microscope on the fundamental phenomena of life has made his name respected wherever English science is appreciated. Dr. Montgomery's opinion is to me especially valuable for two reasons: first, that he is not prejudiced in favor of anything

spiritualistic ; and secondly, that his own scientific generalizations have been the result of the examination of data furnished to his eyes as an observer of forms. He says :

" This will mainly account for the delay in letting you know the result of my close examination of your truly wonderful arterial tracings. So far as I can judge, your photographs show that the tracings of persons at first quite different prove alike when they happen to be in what is called ' rapport.' This is sufficiently astonishing when we consider how complicated the conditions are which determine the special character of the tracings.

" Counting merely the sundry sources of innervation, cardiac and arterial, quite a number of factors co-operate here to form the primary pulse-wave and its secondary modifications. Synchronous concordance has then to be established by the combination of all the co-operating conditions. This indicates that a central influence dominates the process of assimilation. Such an influence in this instance could proceed from no other source than the emotive sphere of the subliminal consciousness.

" Now, the question is, Through what agency is the emotive harmony brought about—the harmony which expresses itself with such precision in the tracings of the pulse-wave ? Here the strange phenomenon is displayed in cases where at times only one radial artery, the left or the right, expresses the established conformity. This one-sided phenomenon seems to necessitate the supposition that only the dominating nerve-centre of one-half of the body has been harmonized.

" This would agree with what is said to happen in the case of hypnotic suggestion, as regards sensations, perception, and voluntary movements. Now, if such suggestion can really be imparted, not only through physical means but merely mentally and even at a distance, then indeed some imperceptible medium for the transference from one person to another of sensations, visions, thoughts, and emotions has to be postulated. This holds good also for cases of your own where tracings become harmonized at a distance and without physical communication. It is true that many eminent investigators, after seemingly careful experiments, have declared the transference of mental states without physical means to be an actual fact. Yet for one who is scrupulously aware upon what definite mental states actually depend most of the specific and intimate organization of nerve-tissue, it is hard to believe in such transference through whatever medium. Of course, if the statement admits of sufficient scientific demonstration and verification, all preconceptions to the contrary will have to give way. Thus, in order to convince scientists in general of the validity of your exceedingly interesting observations, it will be necessary—as in all instances of entirely novel experience—to induce a number of careful investigators to repeat and verify them.

" I would be more than willing to probe this matter of mental transfer-

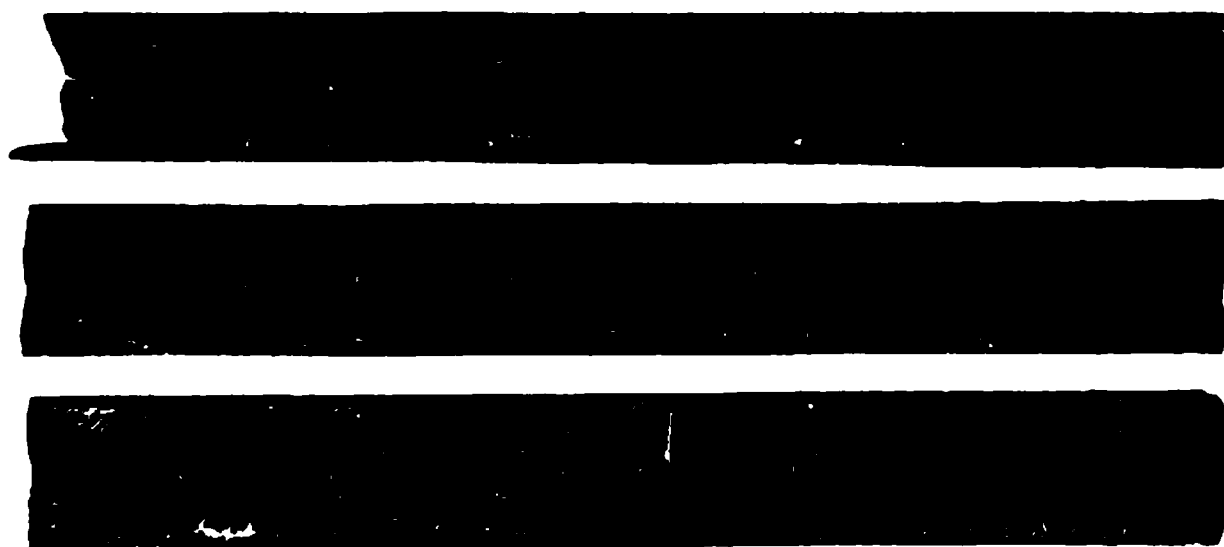
ence if I had the necessary opportunities, which I have not, and cannot here bring together. The peculiarly sensitive disposition of persons fit for experimentation renders verification very difficult."

The above expresses the results arrived at by Dr. Montgomery after the examination of about six hundred tracings, taken from various persons, in my own house and in the hospital, of which I was in medical charge at the time. In January, 1882, I wrote an account of the discovery for the *Spiritualist*, in which I gave some of my own views upon the physical basis of *rapport*, so that the facts of the case are known to many; but it is strange that the application of this principle of sympathetic vibration has not become more general in the investigation of psychic problems.

For several years past the expressions "brain-wave," "thought-vibration," etc., have been current in the explanations that have been offered to account for the physical side of the extraordinary influence of one nervous system upon another, with the result of thought-reading or sympathetic impression or some other of those familiar to psychic students; but up to the present I am not aware that any one has succeeded in illustrating his theoretical deductions by the presentation of the actual facts of sympathetic vibration as existing in the different individuals so related. In this paper I offer the actual discovery of the mode in which the physical basis of *rapport* was first found to exhibit itself—on the 26th of June, 1881, during the course of some experiments I was making with a sensitive in my own house. From theoretical considerations I had undertaken a research on the pulse-waves of my subject in the hope of finding data to support my views. The sphygmograph, or pulse-writer, was the instrument employed. By the use of the sphygmograph we obtain a pattern, or picture, in two dimensions of the up and down pulse-vibration, which the finger can only roughly estimate. By the aid of clock-work, which drives a slip of blackened paper across the to-and-fro movement of the needle, we have the pulse, as it were, drawn out sideways through the composition of the two motions. We have then an indication of the blood distribution, under the direction of

psychic impulses from *within* the nervous system ; that is to say, we have a symbolization of the distribution of the blood energy to a certain part of the body amenable to observation. If two individuals, whose pulse-tracings are otherwise quite different, are on exceptional occasions found to show similar pulse-pictures, I maintain that these hæmographs are indicative of the existence of a *vera causa*, whether physical or psychical, according to the point of view from which we wish to regard it.

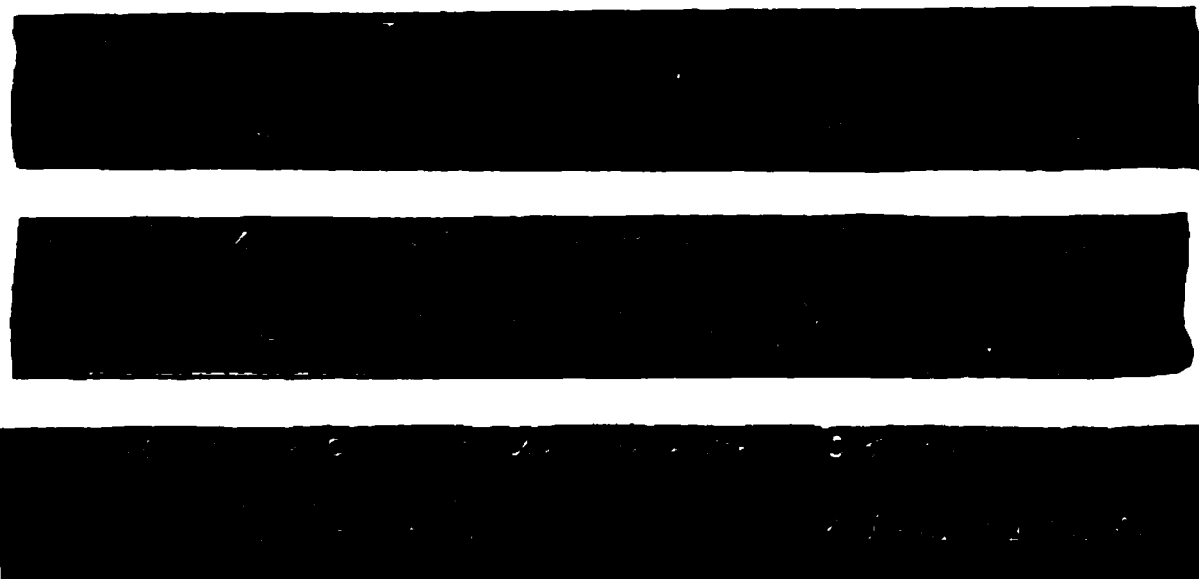
This forces us also to include in our *schema* of nervous relationship and identity a sub-conscious design on the mental side, which manifests itself by an identical distribution of energy in the two cases. The tracings have been reproduced from the originals by the photo-etching process and are therefore accu-



rate and trustworthy. The first slip shows the tracing of Mrs. Purdon's right radial artery. The second slip shows the tracing of the left radial artery in the case of the sensitive, Miss R——, whose hand Mrs. Purdon was holding at the same time. It will be seen that in the lower line of the second slip the pulse-tracings begin similarly to those of the lower line of the third slip, but that they gradually change their appearance until, in the middle of the tracing (lower line, second slip), they entirely conform to those of Mrs. Purdon, as shown above (lower line of first slip). The right radial tracing from Miss R—— shows no conformity to that of Mrs. Purdon, although the conditions of relation between the two ladies were pretty much the same as before.

It was subsequently ascertained in a long series of experiments extending over four months, during which time many series of tracings were taken, that the law of the phenomenon was the conformity of the left pulse on all occasions to that of Mrs. Purdon or myself, when *rappport* was established during the sensitive period, at intervals of four weeks or so. The right pulse also presented from month to month a characteristic appearance; but in no instance was it like my own or Mrs. Purdon's. The data so obtained I considered to be conclusive proof of the physical interaction of the two separate nervous systems outside of the known physiological modes of sympathetic vibration.

Another instance, indicating forced or transferred physiological state from one individual to another, is shown by the ac-



companying tracings. The first is that of a strong man of neurotic temperament, but of a dominant character, the general outlines of whose pulse-trace were well preserved though subject to variation. The second is that of a man who was placed in a bed next to the first in the hospital ward, with the view of discovering if any *rappport* could be recognized between them. The latter was very unstable in his pulse-trace and easily disturbed by trifling causes. It will be seen by comparison of the tracings that the second man conformed almost exactly to the type of the first, while the lowest trace, which is also that of the weak and unstable man taken at another time, shows how utterly different he could be from the first.

This identity of pulse-trace shows the existence of identical psychic states, at least so far as the vaso-motor centres of one side in each man were concerned; for we are obliged to confess that similarity of physical expression implies similarity of design, and therefore of mental (or sub-mental) operation. Then, *ex pede Herculem*, we infer that one entire brain action may influence another to a greater or less extent, since one of the lower centres is proved to exert a specific effect upon the corresponding centre of a similar organism. The medium of communication can be nothing else than the ether in special relation with the two nervous systems, which thus function identically through the presence and agency of sympathetic vibrations. Since these vibrations or ether movements are entirely independent of the muscular system, and, as psychic signs originate and are received without reference to the voluntary muscular system, it will be interesting and instructive to generalize from the basis of the above experimental results to more pronounced and extraordinary psycho-physical changes.

In another article will be given the application of these principles to the transference of mental pictures and to the scientific interpretation of "spirit photography."

"AN IMAGINATIVE MAN:"

A PSYCHOLOGICAL STUDY.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

IMAGINATION is the creative faculty. When balanced by reason it maintains an accurately normal condition.

In a former article * the writer has pointed out the fact that imagination is abnormal in the degenerate, normal in equilibrium, and supernormal in the genius. Degeneracy and genius represent properly two opposite extremes of mental development; yet in the popular mind they are frequently confused. Material scientists who have sought for the operations of mentality in physical depravity are especially liable to error. It is not at all strange that Max Nordau, in the course of his investigation of mental conditions in diseased and criminal degenerates, eventually lost his point of view and failed to discriminate between the abnormal and the supernormal. In this he became necessarily unjust in his judgments upon genius. The abnormal imagination is destructive either inwardly to the physical body, in which it is perpetually brooding mischief, or objectively and openly. Abnormal conditions frequently lead to insanity and the destruction of life. The supernormal imagination, on the contrary, is creative.

The two leading characters of the book entitled "An Imaginative Man," † by Robert S. Hichens, are excellent examples of degenerates, and one in particular we have chosen for a study of the abnormal imagination. Although we are constantly reminded of the possibilities of the imagination if turned into the right channels, yet in the case of these lead-

* METAPHYSICAL MAGAZINE. Vol. II., page 434.

† Published by D. Appleton & Co., New York.

ing characters, Henry Denison and Guy Aintree, we find that the one is running away from the common interests of life in the search for mystery, while the other is plunging madly into the excitement of life in order to escape from disease and death.

The thoughts that flood the mind of Henry Denison are a fair illustration of the mental panorama that is fast losing the balance of control. He was a "tall, thin man of about thirty-eight. His eyes were dark brown, bright and restless; a moustache and a short-pointed beard scarcely hid the lines of his mobile mouth, which smiled rather cynically." He is evidently a man sensitive to impressions, yet the further description shows that he is too easily bored to be able to comprehend them. Possessed of an inordinate curiosity, he is constantly seeking novelty—not for the purpose of making use of it, but simply for the sake of the new sensation. He wonders and allows his interest to be aroused as long as he fails to understand, but, when the riddle is solved, perplexity at once gives place to ennui. His restless eyes show the condition of his mind and reveal the one great need of concentrating the attention under the firm direction of the reason.

While drifting from one subject to another he is like a ship driven by the wind. His one fear is finding the solution of the riddle, his one desire is to happen upon some enigma that will continue to fascinate by continuing an enigma. Failing to control his own mind he seems to be seeking for some external object that will hold his attention and fascinate him. Thus the shifting will indicates the need of control, but too often fails to search within the man himself for that control where it ought properly to be exerted.

The life of Henry Denison is a type of modern boredom: possessing all the capacity for a useful and happy life, yet driven by inordinate curiosity to search perpetually for new experiences, and always unsatisfied, hungering, feverish, and restless in the experience commonly known as "enjoying life." Life in reality is not in the object but in the essence. The objective or phenomenal world is that which is called "Vanity of Vanities." The essence of the world within is the Life in real-

ity. The whole fault with this character, as with many characters in actual life, is simply in the point of view—in searching outwardly instead of inwardly ; and the greater is the misfortune in this case for the very reason that the man is thoughtful, receptive, and refined, but seems to lack only a knowledge of the true Way of Life. The activity of the intellect, in being perpetually unsatisfied, therefore assumes by degrees a certain craftiness and cunning, even suspicion, as the thread is cut little by little which holds the relation between the imagination and the reason. There is gradually lost the power of concentrating the attention. This is one phase of degeneracy, and is likely to appear among the rich who are inclined to be idle, and find no interest in life beyond the indulgence of pleasure, rather than among the poor who are forced to work, and in so doing keep the mind employed.

In the opening chapter we find Henry Denison critically watching his young wife at her prayers. He wonders what she is praying about, and if she believes in a God or is only trying to "sound" him. He recalls the cathedrals they have visited, and the usual traveller's curiosity with which they went to hear mass as they would go to the opera. It occurs to him that she may be a Pharisee and only makes a pretence at long prayers, or perhaps she is not aware that he is watching her. "These private prayers are fascinating. Everything that is strictly private is fascinating. Only when one has made it strictly public does the bloom vanish from the peach. The Bluebeard's chamber of the soul is, after all, the only room worth looking into." Then he wonders about the "headless creatures" and the "bizarre monuments of mental crimes" that may exist in the Bluebeard's chamber of Enid, his wife. The thought develops with what it feeds upon. While he is smiling whimsically to himself, Enid, unconscious of his presence, rises from her knees with a sigh, and "there are tears in her big dark eyes." At that moment husband and wife are very far apart. She is little more than a child in the simplicity of her heart, and he a cynic grown bitter with experience. A marriage like that is invariably a failure. So long as the rid-

dle remained unsolved, however, they were still comparatively happy. The cynic appears in him again during his midnight meditations, when he is smoking his cigar alone :

" If only men and women were more incomprehensible than they are ! I have never yet met with a human being whom I could not thoroughly understand after a certain period of study and detective duty. Yet I have married Enid. That was rash. But I do not quite understand her yet. What a mercy that is ! Misunderstanding keeps love alive."

Although Enid alone is still a riddle to him, yet the others, both men and women, are mysteries that are gone and he turns their photographs to the wall. Women he concedes to be more complex than men, and consequently more interesting ; but he concludes : " Study their vanities and you can classify them. Teach them to be jealous, and you will teach them to reveal themselves as they are ;" and he dreads the time when Enid will be revealed to him. Meanwhile he has married her to study her. He has watched her among the Roman ruins and on Venetian lagoons. When he has kissed her, when he has quarrelled with her—at all times he has watched her, even when she prayed ; and then he has wondered what she prayed for, what were her secret desires, in the belief that " our secret desires are our souls." Yet she evades him, not consciously, but doubtless impelled to do so by the instinct of a loving woman—the instinct of self-preservation.

The sensitiveness of his character is shown by a certain phase of artistic emotionalism which Nordau would class among the signs of degeneracy. This sensitiveness in itself, however, is the most fertile ground for the higher development of character. It is only when tortured by conflict and incongruity and held in the bondage of questioning uncertainty that it becomes eventually unbalanced. It is because of its separation from the divine Source of Life that the soul is tortured by such questioning as follows :

" Why am I really so detached from people, so swiftly moved, at moments, by inanimate things, by a sound, a scent, the patter of a shower among slippery laurel leaves, the pose of a figure in an old picture ? Even

colors often strike me as more suggestive than words expressing thoughts.* There is a life in scarlet that many men lack. There is a passion in deep orange color that passes the passion of a thousand modern women. Sometimes I have fancied that I shall fall in love with an echo, or be enthralled by an orchid with a history in its lustrous spotted petals. Sometimes I have dreamed that I shall beat out my life against a stone personality that will conjure up fancies and own no voice with which to dispel them. We lay love's castles in ruins with our tongues, even with our movements, with those endless repetitions of gesture and of attitude that men call tricks. The disembodied sound has no tricks. The statue and the picture have no words. They suggest and leave us to realize if we can. In their impotence lies their power."

The fatal moment appears eventually upon arriving in Egypt, when Enid grows restive under the burden of mystery and falls a victim to that love of frankness that possesses the soul of every good and noble woman. She is like many another in whom the actress gives place to the woman and throws off the simulation of courtship. This is perhaps the most fatal instinct of a woman's love—that she craves to be understood; for in man there is too often the love of mystery which inevitably results from his desire for conquest. It is a wise woman who knows how to preserve the mystery even after marriage. Enid, revealed to him, is no longer interesting. He realized his mistake when he found there was no riddle to guess. Her eyes were deeper than her soul. The visible in her was a contradiction to the invisible, nor did she correspond mentally to her physique. Although he had said to her: "You have given me your heart. Give me your soul. I assure you I wish to have it," yet when the riddle had been solved and he found himself snared by nature's drawing and nature's painting of a pair of eyebrows, by the seeming reflectiveness and thoughtfulness of her mind, and by the suggestions of infinity in her deep dark beauty and the wonderful mystery in her little graceful tricks of vagueness—to find all this mere delusion, then he could have seized her by the throat and cried: "You fool! why have you allowed me to understand you?" At this moment

* A type of degenerate mentioned by Nordau.—J. E. H.

his mind is conscious of its nature, only to realize too late that he would gladly have offered a suggestion to Enid in order to have kept up the illusion.

On the journey to Cairo two new characters are introduced—a mother and son. The boy is a consumptive, yet clinging desperately to life. He is petulant and excitable, with a grim determination wholly the reverse of high-mindedness. There is “none of the elevation of strength, only strength’s bizarre brutality.” This gives him a certain concentration of mind which renders his expression somewhat interesting to Denison, who is now in need of a new interest. The mother is constantly devising something to entertain her boy and suggests the prospect of the races upon their arrival at Cairo. “Yes, that will be something to do,” he remarked in a sinister manner; “depend upon my making the time a merry one if it is short.” The mother is cut to the heart and winces as from the stroke of a whip, but she is “one of those clever women who understand that in concealment of pain lies sometimes pain’s opiate.”

Denison has observed them closely and his morbid thought leads him to wondering “in what direction the average mind would turn when full in sight of death—of death not immediate, and whose approach has not yet drawn all power of action from the body. Would the average mind become paralyzed, as the rabbit before the snake, and merely remain motionless? Would it, on the contrary, proceed quietly on its usual way? Or would it execute a violent turn, and, if so, toward what?” He doubted the usually accepted fact that the average mind approaching death invariably brings a strong desire for the consolations of religion. “As weakness steals upon the body, something invisible often digs spurs into the emotions.” “The body falters, but the feelings gallop, until the noise of their impetuous advance attracts the attention, perhaps appalls the serenity of the healthy who are standing by. Denison thought he could hear the faint beginning of the rush of this boy’s mind, just starting, it might be, upon an enthralling onward course, that would, he fancied, become eventu-

ally headlong." Meanwhile Enid is happy because at last she believed she was understood.

These two characters, Denison and the invalid boy, are both possessed of great mental activity and even mental determination. There is power in both cases, but unfortunately misdirected. The boy would be called by the world at large "consumptive." Yet a metaphysician would see more than the wasting flesh and note the extravagant wastefulness of the mental energy. He would see the end from the beginning, and would observe that the very despair by which the imagination was lashed into renewed activity was not helping him to escape death, but gradually cutting his last feeble hold upon the source of Life.*

Denison, on the contrary, was striving to escape the activities of life, and yet in his morbid, critical, sarcastic brooding he too was cutting himself off from the source of renewed activity and little by little helping to unhinge the balance of the mind. He begins by turning all his photographs to the wall and then looks for a new mystery. Both represent a loss of equilibrium. Both are centred upon self. It is in such conditions of mind that we find Denison and the boy both stopping at the same hotel at Cairo. Denison has a keen appreciation of incongruities. His mind frequently shows that acrid acuteness that may be observed in the insane, and he particularly speaks of these inconsistencies as if to make consistent to others that which constantly appears to his own mind somewhat emphasized in its separate duality. Every thought is seen only by the darkness of its shadow: "I wish one could travel without being a tourist. One's degradation is so terrible. But one might as well wish to go into society without being bored. To visit the Pyramids and the Sphinx for the first time is as humiliating as a new birth would be."

His mentality here comes so close to the borderland as almost to read the riddle of the Sphinx. He catches a glimpse of its secret, not in its positive phase as the image of Eternity,

* These principles are more fully explained in previous articles on "Concentricity." METAPHYSICAL MAGAZINE, August to December, 1895.

but in its negative emphasis upon the limitations of human comprehension. To see the Sphinx for the first time is like being born again to a new understanding of the eternal verities. Had he been more of a philosopher and inclined to develop thought rather than pursue it, he must have come upon this question: Man is an immortal soul, and yet why is he content to behold Eternity only in the outward form? In viewing the Sphinx, why does he perceive only this bruised and battered image as it has grown to appear under the defacement and limitation of time? Surely it suggests a thought more than it is able to express, but one ought to find it in this silence of the desert. As it was, he said to Enid:

"Do you not feel a cold shudder at approaching one of the wonders of the world? You go to see it and *take your personality with you*. That is the mistake. You try to feel breathless before it, and know all the time you are thinking that the lunch at the hotel is certain to be bad or that the sun is inartistically hot. . . . I am absolutely dreading the Sphinx. I have heard about its defaced majesty for years. Its glorious ugliness was a kind of household word in my family, and household words make family life ungrammatical. Hundreds of thousands of tourists have been overcome with awe by it. I feel certain that my nerves will play me a trick when I see it, and that I shall burst out laughing, to my eternal disgrace."

Then he condemns his words as flippant and unfair and relegates the facetious tone of mind to the lowest forms of humanity. His sarcastic mood returns, however, as they approach the riddle of the ages, the incongruities reassert themselves, and he declares that "great achievements draw out the dregs of human nature, which is obvious from the remarks of the personally conducted tourists." Enid observes him later completely absorbed in contemplation. The new riddle has aroused his interest. He has grown very pale. She speaks to him but gains no answer. Then she exclaims in alarm: "Harry, Harry, are you ill? Harry!—" "Don't interrupt us," he answered, in a peculiar voice, low and level.

It was by a very simple incident that the complete absorption of his thought found reaction. A small boy lingering near them picked up some small stones out of the sand and

threw them lazily at the Sphinx. Denison turned suddenly upon him, his face distorted with anger. With one fierce bound he leaped upon the amazed Arab, struck him with his closed fist on the side of the head, and rolled him over in the sand. The boy sprang up and with a wail of terror rushed among the approaching tourists as if pursued by a demon. Denison finally restored peace by giving the boy a coin, and to his wife he explained: "Do allow me the luxury of a mood. . . . It is extremely tiresome to have stones whizzing past your head when you are conscientiously trying to be orthodox."

Denison found a certain interest in watching the foibles among the guests of the hotel. It amused him to observe them under circumstances of excitement, terror, or pain, at a climax of passion or despair. He liked them when they lost their heads and became abnormal. Doubtless he felt more akin to them when they gave expression to the same lack of mental balance that existed in him, though he took care that his own should be always carefully guarded. He often said: "We are only interesting when we are not ourselves. When we are ourselves we are as God has made us. And God has made us very dull." Here he shows the prevailing tendency to blame God for the work of man. It was due to his love of the abnormal that he readily became interested in the boy. Here at least was a restless soul, one that in mind and body was in a condition of turmoil. His vivacity was incessant and wild, and to Denison's thinking he seemed to move amid the chattering crowd in a detachment full of secret horror. Denison was himself keenly receptive of these impressions, and now they come to his sensitive imagination in the form of poetic pictures, which is the tendency of a partial understanding to personify. He thought of "spring suddenly seized by the hands of autumn, covered with dry, rustling, dead leaves, but struggling from its shroud, and stretching out violent hands after the flowers and the pomp of summer. The rustle of those dead leaves was very loud in Denison's ears. He wanted to take them up in his hands as the miser takes up gold pieces, to let them slip through his fingers, to feel the dryness of them,

and to note the fading mystery of the hues with which they were dyed."

When he finally becomes acquainted with Mrs. Aintree he finds her what the world would call "a most unnatural mother," and yet he can probe deeper into her motives and find the hidden wisdom of her manner. The escape from conventionality seems to have given him a keen appreciation for the weakness of its armor. "In London even virtue seems sinister," he remarks; "but only here is vice decked in a gay blue ribbon and an orange-colored girdle, and dances openly to a pipe instead of clinging to the skirts of secrecy." In regard to society's "preaching in public and drinking pineapple-rum in private," he replies, "But the world is beginning to mark the red nose and to suspect the bar-parlor."

The wonderful comradeship of the mother toward her son is shown in many ways. She acts as wisely as her knowledge will allow. She suggests rather than fulfils, for she is groping for wisdom and yet that maternal instinct teaches her patience, elasticity, and inexhaustible forbearance, with entire freedom from the rigidity of parental authority and especially from the settled matronliness that renders so many mothers out of sympathy with their sons. As a consequence Guy Aintree practised no concealment upon his mother. However wild he might be in his conduct of life, she knew it all, and she had the wisdom never to be shocked. It is a truth that this critical difference of opinion has the fatal effect of weighing down virtue with chains and rendering goodness wholly inoperative. But as it was, he said of his mother, "She can understand a fellow."

With a sense of exaltation and freedom Denison steals away at night to commune with the mystery of the Sphinx. He is more and more conscious of a duality of mind. He acts according to impulse and then stands in judgment upon his action. He concludes correctly enough that the world would take him to be mad. Out in the desert silence he listens to the distant sounds, and at the howling of the pariah dogs he is startled as if they knew his secret:

"My imagination is my vice, and I hide it so cautiously; yet it creeps through everything I feel and colors all my sensations. A hungering love of mystery in a man of the world, a ravenous desire to be drawn and held at bay at one and the same time, by man, woman, anything—how dare one show it? . . . And so one becomes a cynic, cavilling at everything because one thing must always be repressed. The cursed world in which nobody dare go his own way quite calmly, quite fearlessly, and with no punishment coming upon him! Now I am my real self, and I am afraid because the dogs bark down there in the village."

This self-communion was tinged with madness. This fear was the premonition of the end. The unjust criticism and compulsion of the conventional world doubtless fell upon his sensitive spirit like a lash; its fixed and rigid laws seemed to hold him in bondage, and yet Nature's unerring instinct sought its own freedom in the calm, restful stillness of the desert at midnight, and with that "impassive being, all power, all serene severity, terribly detached, yet near, with a watchfulness that never wearies and a sleeplessness that never droops to slumber." Again the mystery appeals to the imagination and he thinks: "I have spent so many hours with living mysteries that I have at last understood, why should I not spend one alone with a dead mystery that I can never understand, with a soul of stone that I can never fathom? To look upon that great spirit of the sand and the old years take me away to where I want to be."

As he draws near to the deep hollow in which the Sphinx reposes, his pulses are quickening and in his eyes there is a flame that would have caused alarm to any casual observer; yet in this running away from the excitement of life and eagerly seeking out this great mystery of eternity, is there not a higher instinct for self-preservation? Many there are who have struggled to this very point; failing to find the source of Life in the known, they have sought for it in the unknown. Many there are that at such moments of despair have been judged either as fanatics or insane, and this very judgment has taken away the last straw by which they clung to life. Yet, if they could, they would have clutched at anything in that desperate moment when they felt themselves drowning in a sea of doubt.

This stone image of the silent Sphinx stood in Denison's mind as the emblem of Eternity. He failed consciously to perceive Eternity itself. His imagination worked its way back little by little to the image in the mind, and folded upon itself, until at last one fixed thought would soon hold sway supreme. He could perceive that there was something beyond the image; indeed, the stone object seemed to stand in his way. While suggesting the Great Mystery, yet it held him back and itself became an obstacle that must still be overcome.

This close association with the image in the mind points out to the understanding the true relation between the word and the idea. To gain this understanding by experience, however, there is always the danger of taking that fatal step by which the reason eventually gives way; it can best be found by pure perception. At the very point nearest to the light is just the point where the equilibrium is lost unless the mind is correspondingly creative. It is continued abstraction that leads to insanity. But on the very brink of losing the mental equilibrium the artistic sensitiveness is keenest. The hungering of Denison's starved life asserts itself frequently in his meditations :

"That is the terror of all art—of all art that appeals to us vitally. It catches us by the hand and translates us, but to some heaven so vague, so chaotic, that our eyes are filled with tears because we are there, although we would be there—or beyond—always. At private views I have stood before a Burne-Jones picture, in a frock coat and a hat from Scott's, and been snatched away until my throat was full of sobs, yet I felt that I was nowhere, had been nowhere. And so it is with those awful, indefinite regions that music creates for one and peoples with beings whose faintest shadows one can scarcely see. As one listens, the horizons melt away, the perspective enlarges, there seems to be a flood of light, illuminating—nothing. It is as if windows were thrown open to a glad great land. One knows that it is there. One flies to the windows. One leans out, and there is nothing—only, perhaps, a voice as of a wind below, a murmur as of reapers gathering in magical harvests, a stir of the wings of passing birds, an upborne scent as from hidden flowers, nestling in some stream-haunted hollow far away. That is why the eyes of people fill with tears when they gaze upon or listen to what is beautiful or wonderful, and what is not sad. There is always the exquisite sense of an exquisite disappointment upon the heart. I felt it yesterday, and I must feel it again and alone."

"Once he had crushed a violin in his arms, as one might crush a woman, driven by an overmastering desire to tear forth the mysterious voice that breathed out all the essence of all the divinest joys and sorrows of the wayward world," and in this spirit he realized that the Sphinx had laid a spell upon him. Out under the moonlight he gazed into the blurred face until a definite light seemed to flicker into its eyes. "He felt that there was a soul behind them and had been, unguessed by men, through all these ages, a masterful, unreadable soul, profoundly thoughtful, profoundly grave, sternly elevated—a soul that he wanted to worship." It was only when he ceased to struggle that he could even begin to perceive; then "he immersed himself into the tremendous dignity that seemed to sweep the ages together and put them aside as nothing."

"Mrs. Aintree and her son were the lullaby that Denison sang by day near the cradle of his passion." It was with a curious desperation that he plunged himself into their lives. Mrs. Aintree was characterized by "a certain divine restlessness." She was free from all traditional attitudes toward her son. Few mothers know their sons, and the knowledge that they do not is their cross. But it is their own fault for being what is called motherly. "The mother who can be shocked will be deceived by her boys," but Mrs. Aintree was an always interested comrade and companion. "I don't know why it is," she remarked, "but though a woman can be both female and male in mind, a man must be either one or the other. He never combines the two." "Men are fantastically rigid. They think it manly," replied Denison.

In speaking of her son's confidence she said: "I receive it as a human being who does not shrink from anything that is human, even when I find it in my own son. . . . A year ago he was just a natural boy, apparently strong and healthy enough to think little of vice. The absolutely sound body is rather inclined to despise the vicious. It sees their innate weakness." He was "guided much more in ways of virtue by sanity of body than by religious principle." Her supreme motherhood is expressed in these words: "If we cannot die

with the ones we love, at least we can go with them right up to death. . . . *My son shall not be lonely.*"

It is unnecessary to enter further into detail. Henry Denison and Guy Aintree have set the pace for their lives, and under the circumstances the conclusion is inevitable. The howling dervishes of the desert offer a striking contrast to the silence of the Sphinx. Both undermine and destroy their victims. We cannot but feel a sense of regret that Mrs. Aintree, although a remarkably well-balanced character, was not possessed of the key of knowledge by which her willingness and wisdom might have been more effectual upon the lives of these men, over whom she possessed unmistakable influence.

She regrets that there is no proper education both for men and women by which they may know the mysteries of their natures and the consequences of gratifying their desires. In that regret we may find a regenerative principle. Guy Aintree was a victim of the prevailing belief that hereditary disease is inescapable, and he may be considered the more unfortunate of the two. Henry Denison, judged empirically, was degenerate, but transcendently he was groping amid the conventionalities of false opinion, among the ruins of antiquity, in the silence of the desert, and through the personality of the Sphinx. Before he could yield his personal will to the Will of the Absolute, he was obliged to pass even beyond the portals of death. Yet he was searching for Eternity—and he found it.

FIRE PHILOSOPHY AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

FROM the extracts given in my last paper, the reader will have gained the impression that Heraclitus does not say that Being *is*, but that Being is constantly *becoming*. He does not see stability anywhere, but everywhere a process of transformation, transmutation, or metamorphosis; and he fastens his attention not so much upon the *facts* of the Becoming as upon the *process*: "It disperses and gathers; it comes and goes." The common ground, Being, is fire: "All things are exchanged for fire and fire for all things." The universal motor is war: "War is the father of all things;" "We must know that war is universal and strife right, and that by strife all things arise and are used." In short, "everything is vanity," not only individual things, but the universe as a whole; everything is involved in a perpetual, ceaseless *flow*, and nothing abides. That which abides and deserves the name of Deity is motion, the cosmic process, the Becoming; and its symbol, Heraclitus said, is Fire.

Though this instability of all things may look rational and easy of comprehension to the philosopher, it must appear as an enigma to most people. I will therefore try to throw some light upon the mystery and attempt to show how and where Fire plays a part in our innermost life.

It has been abundantly illustrated in previous articles that mere phenomena cannot be self-existent realities. We must at the very beginning of all philosophical thinking inquire after the principle from which they emanate; we must look for a basis which is uniform and unchangeable—Being. Without such a basis there is no sound thinking. A French philosopher

of our day, F. Perron,* sums up all metaphysics in nine questions. We must ask respecting things: (1) If they are? (2) What they are? (3) How they are? (4) By what? (5) Why? (6) Where? (7) When? (8) How many? (9) In what relations? And these nine questions lead to nine categories, respectively: Existence, Essence, Mode, Causality, End, Space, Time, Number, Relation. We ought by right to apply these nine questions to Heraclitus's conception Fire, but I need not do it in detail.

The answers to the questions will be self-evident if I proceed a little differently. Suppose I ask the Idealist, "What is Fire?" I shall be told that only by going into the world of ideas, as it exists in my mind, shall I get a conception of the truth represented by Fire. Suppose I descend to the inner abyss, what light shall I get on the three facts involved in my vision of Fire—the actual Fire, the image of the Fire, and the mind apprehending the Fire? The answer will be according to the view taken of *idea* and the definition given it. A Fichtian idealist will tell me that, according to his view (Subjective Idealism), the Fire and the image of the Fire are one thing; that I do not see the Fire at all, but only perceive a modification of the mind. The actual and real Fire is not known. All I can know of Fire is through the idea of Fire which exists in my mind. If I turn from this subjectivity to another idealist, and ask the same question of a Schelling idealist, I will, according to his notion (Objective Idealism), learn that the Fire and the mind are two existences, both real and ideal, and that both are manifestations of an objective fact. The truth about Fire does not rise *in* my mind, but comes *to* it. Experience must teach—must awaken the idea in my mind.

What shall I do? Here are two methods, diametrically opposite. According to the one, I must begin from within; according to the other, I must start from without. The dilemma is solved by fleeing both horns, and looking for the truth "in the Middle," in a third New, which shall be not only the point of indifference but also a positive ground

* Essai d'une nouvelle théorie sur les idées fondamentales.

from which the solution may spring. Hegel shows the way. He asserts that subject and object, thought and existence, are absolutely one, and that the only actual reality is that which results from their mutual *Relation*. From their Relation arises the Becoming, the true Reality.

Fire, Fichte would say, is the result of my inward activity. Schelling would contend that both the outward fact of the fire and the inward perception are real—both, however, the manifestation of Being in different stages of development. Hegel would say that neither the outward thing nor the inward perception is true, for neither can exist alone. The only reality is the Relation or Process by which a Third comes into existence through that Relation in which Subject and Object stand to each other. The essence or nature of Being consists in the co-existence of the two opposites. In the "marriage" of opposites, Being comes into existence, and so it is throughout the universe. The whole universe is one of Relations, a movement ever unfolding itself, but never unfolded. As to Fire, the truth is that that which we perceive is only the idea or Relation of that of which the mind and the actual Fire are but two terms of expression. It is the Relation that gives reality to the two, and that is all the reality they have. All phenomena, all existence, result from the self-development of the Absolute Idea. But the Self-developing Absolute Idea of Hegel is the Becoming of Heraclitus.

To express these abstractions in more direct language, I would say: All Nature is Motion, or Will. That which we see around us in Nature is Motion, or Will; and the idea of motion or will in my true self is identical with the reality of the motion or will which I see. Idea and existence are identical. So far reasons Hegel.

Let us now see if we can discover and comprehend Fire under the aspect of Nature in motion, or as will. Let us call the whole movement transmutation of elements and existences. The ancients declared that "all things are convertible into all things,"* being all of a homogeneous nature and based upon

* Aristotle de ortu et interitu, et auscultationes, nat. I.

one common substratum, Primary Matter—Being. They also thought that Substance was devoid of all qualities and forms, though susceptible of all forms and qualities. Of this I have spoken in former papers. But I must add something here, which brings us directly to our subject—Fire. Of Being, Mr. Harris,* in his famous “Philosophical Arrangement,” says:

“. . . that singular Being, the Primary Matter ; a Being which those philosophers who are immersed in sensible objects know not well how to admit, though they cannot well do without it ; † a Being which flies the perception of every sense, and which is at best even to the Intellect but a negative object, not otherwise comprehensible than either by analogy or abstraction.

“ We gain a glimpse of it by Abstraction when we say that the first Matter is not the lineaments and complexion, which make the beautiful face ; nor yet the flesh and blood, which make those lineaments and that complexion ; nor yet the liquid and solid aliments, which make that flesh and blood ; nor yet the simple bodies of earth and water, which make those various aliments ; but Something which, being below all these and supporting them all, is yet different from them all and essential to their existence.

“ We obtain a sight of it by analogy when we say that, as is the brass to the statue, the marble to the pillar, the timber to the ship, or any one secondary matter to any one peculiar form—so is the first and original Matter to all forms in general.”

Mr. Harris also speaks about Being as Proteus, as I have done before. He says :

“ Eustathius holds ‘ Proteus to be that original Matter which is the Receptacle of Forms ; that which, being in actuality no one of these Forms, is yet in capacity all of them—which Proteus (they add) Eidothea his Daughter is elegantly said to discover by leading them forth out of Capacity into Actuality ; that is, she is that Principle of Motion which contrives to make him rush into Form and be moved and actuated.’

* The Works of James Harris. By his son, the Earl of Malmsbury. London, 1801. Vol. ii., p. 44.

† “ So strange a Being is it, and so little comprehensible to common ideas, that the Greeks had no name for it in their language till ΤΑΗ came to be adopted as the proper word, which was at first only assumed by way of metaphor, from signifying timber or wood, the common materials in many works of art. Hence it was that Ocellus, Timæus, and Plato employed various words, and all of them after the same metaphorical manner, when they would express the nature of this mysterious Being. . . .”—*Harris.*’

"Heraclides Ponticus, having adopted the same method of explaining, subjoins that 'hence it was with good reason that the formless Matter was called Proteus, and that Providence, which modified each being with its peculiar Form and Character, was called Eidothea.'

"To these Greeks may be subjoined a respectable countryman of our own. Lord Verulam tells us of Proteus that he had his Herd of Seals, or Sea-calves; that these 'twas his custom every day to tell over, and then to retire into a cavern and repose himself. Of this we read the following explanation: 'that under the Person of Proteus is signified Matter, the ancient of all things, next to the Deity; that the Herd of Proteus was nothing else than the ordinary Species of Animals, Plants, and Metals, into which Matter appears to diffuse, and as it were to consume itself; so that after it has formed and finished those several Species (its task being in a manner complete) it appears to sleep and be at rest, not to labor at, attempt, nor prepare any Species further.'—*De Sapientia Vet.*, c. 13."

The reader should look up "The Odyssey" (Book iv.), and read about Proteus—how he, "the deathless Ancient of the Deep," may be made to obey the human will:

". . . if him Thou canst ensnare
And seize, he will disclose to Thee thy way."

Let the reader also look up Virgil's "Georgics" (iv., 585), where he says:

". . . yet be not over-bold:
The slippery god will try to loose his hold,
And various forms assume, to cheat thy sight,
And with vain images of beasts affright;
* * * * *
But Thou, the more he varies forms, beware
To strain his fetters with a stricter care,
Till, tiring all his arts, he turns again
To his true shape, in which he first was seen;"

—and compare these verses with Ovid's "Metamorphoses" (Book viii., 1106–1124). He will there learn a valuable lesson about Being, for Proteus is Being under transmutation from form to form. Being acts in some forms much like nature in the garden. Nature is the most willing and obedient servant of the gardener, so long as he compels her to do his will and raise the crop he demands. But let him go away for a fortnight and

he will find, when he returns, what ugly forms she can assume ; then he will despair ; he is frightened, " the various forms cheat his sight," " the slippery god will try to loose his hold." The Ancients knew this quality of Being so well that they expressed it in proverbs like this, from Horace's " Epistles " (I., 10, 24) :

" Naturam expellas furca, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix." *

Cicero spoke thus : " Custom could never get the better of nature, for she always comes off victorious ;" and Seneca : " Nature is obstinate ; she cannot be overcome ; she demands what is her own." The popular mind possesses numerous proverbial sayings in this line ; *e.g.* : " What is bred in the bone will never out of the flesh ;" " Plant the crabtree where you will, it will never bear pippins ;" " The wolf changes his hair, but not his nature ;" " The fox may grow gray, but never good." The central thought in all these axioms is that Being is one and unalterable ; though Being is the most plastic element we know, and will submit to any form, it always returns to itself. This truth cannot too often be emphasized. All these sayings corroborate Heraclitus's doctrine about the Becoming, and ought to be so many proofs that Being is the One.

" And this is rightly said by Diogenes, that, if all things were not out of *One* thing, it would not be possible for them to act, or to be acted upon by one another : for example, that what is hot should become cold ; or, reciprocally, that this should become hot—for it is not the heat nor the coldness that changes one into the other, but that evidently changes which is the *subject* of these affections : whence it follows that in those things, where there is acting and being acted upon, it is necessary there should belong to them some *one* Nature, their *common subject*." †

Now, what is the general purport of all these learned sayings but this—that everything is in motion, ever changeable,

* " You may suppress natural propensities by force, but they will be certain to reappear and in silent triumph break through thy affected disdain."

† Aristotle ; *De Genes. et Cor.*, I., 6, 20. Ed. Sylb. The Diogenes here quoted was a contemporary of Anaxagoras, and lived many years before the great cynic of that name.

and that this very changeableness is Being, the very Substance of Things? The peculiarity with this conception is that we get a view of Substance radically different from that which the ordinary mind possesses. Instead of something "on which to stand" we get an ever-flowing stream, and we were told by Heraclitus that we could not possibly step twice into the same stream because the very moment we stepped into it it ceased to be that *same* stream. We were furthermore told by the Hegelian philosopher that the stream was a mere Nothing (no-thing), only a Relation, a Process; everything which sense and mere intellect require as foundation for their realities was taken away.

We are by this reasoning carried into metaphysics, indeed; but is this metaphysics an emptiness, and useless? By no means. I hold that only from this point of view—that of the Becoming, the Process, the Relation—do we get the true view of Being. To me there is no higher symbol or medium by which to enter the Empyrean world than Fire, and only from the Empyrean world can we understand the problem of existence. From there we can comprehend what the "Great Breath" is, and from there we see ourselves as "trailing clouds of glory," and understand that "generation" is the fall. Knowing all these things, we readily can construct the true doctrine of life, find the right medicine for soul and body, and enter upon an *at-one-ment* which brings us into the bosom of the Great All.

The real difficulty that most people will have in their studies to comprehend Fire lies in their inability to see that Spirit and Matter are not separated by any real barrier. Dead matter is unthinkable and unreasonable. Spirit informs all matter. Spirit and matter, subject and object, are but the two lines of an arc—concave from one side, convex from the other. The arc is Being. Fire as a form of Being is true to this law. Fire from one point of view is the well-known phenomenon; from inside, however, Fire has all the characteristics of Spirit. We come by easy steps from the one to the other, and any and all characteristics of the one apply also to the other. The reader

will now understand that which was said above about transmutation, the One and the Many, Proteus, etc.

The ancients and our forefathers thought fire to be an imponderable substance, existing throughout the universe in the form of caloric. Caloric was an imponderable "fluid" which produced heat. Caloric was also used synonymously with heat, and is still so employed. Fire, Water, Earth, and Air—the four elements of the Ionic school—were simple though not ultimate substances, for they were merely modifications of one unformed principle, the First Matter, as they called it, from which they considered that all bodies in the universe are constructed. The four were transmutable into one.

A Substance means simply a substratum, not Essence. The term may be derived from *substans* (*id quod substat*), that which underlies, or from *subsistens* (*ens per se subsistens*), that which subsists of or by itself. In either case we have only a verbal, no real definition. The definition does not reveal the character of substance. The same is the case with Fire. Fire is simply Substance—Substance, however, under the new view as given above. Fire is the popular term for what science calls combustion, but combustion cannot be defined any further than by saying that it is a chemical combination which evolves heat and light. And a chemical combination is only another term for Process. To say that Fire is a Burning brings us no further, for what is a burning but a continuous combination of a substance with certain elements. Curious as it may seem in the eye of science, Fire must be considered a distinct, imponderable substance, an element, as it was considered until comparatively recent times. Fire must remain a substance in our philosophical and metaphysical terminology. Even fire, as popularly known, is not combustion in the sense that it destroys or consumes. It transmutes. Both force and energy remain. Fire, heat, and light are but transmutations of the same Being, and by means of the process of their transmutations the New is born: Nature arises. Nature (from *nascor*, "to be born") is that which is born, which springs up, which proceeds from, which begins, which arises

from and out of Being. Truly, then, as Heraclitus said, "all things are exchanged for Fire, and Fire for all things." This world is an "ever-living Fire;" "by strife all things arise," viz., by transmutation.

Everything is passing, and Fire is the magic wand that touches Nature. She converts Fire into heat and moisture; and she finally burns away in the same flame which called her forth.

"A hidden fire * burns perpetually upon the hearth of the world. Scientific men call it by the hard name of *eremacausis*,† which means quiet (or slow) burning. We see its effects in the fading of leaves, in the rusting of iron, in the mantling of the rosy blush upon the cheek of youth. Every tree is a burning bush. In a glory of blossoms vegetation, in spring, flowers from its embers. The lips of the crimson-tipped daisies are touched with a live coal from off the great altar of nature. We speak of the lamp of life as a mere poetic expression, but it is scientifically true; our bodies are burning away as on a funeral pyre, and every breath we exhale is the smoke of the fire that consumes us."

But this is not merely poetry: it is fact, scientific fact. That combustion is not consumption, but transmutation, seems to solve the sun problem. If we get all our heat and light from the sun, will that orb not come to an end, will it not burn out? No, the sun will not be consumed; the heat and light it throws off return again and become new material for combustion.

In 1882 C. W. Siemens read a paper before the Royal Society on "The Conservation of Solar Energy." It was published the next year, together with all the objections that had been made and Siemens's answers. The main opposition to Siemens was that he did away with the theory of an ether in stellar space. Siemens supposes—and his experiments and spectrum analysis corroborate him—that stellar space is filled with highly rarefied gaseous matter, including probably hydrogen, oxygen, nitrogen, and carbon, and their compounds, be-

* Hugh MacMillan: *Two Worlds are Ours*; *The Autumn Fire*.

† Defined by the Standard Dictionary thus: "The process of gradual decay by oxidation in animal or vegetable matter when in contact with air and moisture." *Erema* (Greek), slowly; *Kausis* (Greek), burning.—B.

sides solid material in the form of dust. The attraction of the sun causes a constant inflow of this cosmic matter and it ignites, developing heat, which on account of the sun's rotation is projected and thrown off at the sun's equator. The Inflow is at the poles, the Outflow at the equator; and thus the heat is undiminished. The sun's heat and light are thus products of combustion, not consumption. *Transmutation of substance* solves the sun problem, and vindicates the statements made, in this paper and elsewhere, that Being is the Becoming, as Heraclitus said—merely a Process, a Relation, as Hegel asserted.

In the moments of transition that appear in the Process, we get glimpses of the Eternal, Being. What do we see? I see the *Centrum Naturæ* of Jacob Boehme:

"The first thing in nature—that original variance and conflict between opposing forces with which life begins and which cannot lead it further than 'anguish,' a tension, vibration, a gyration of the forces, which is designated now as an apprehensive darkness, now as a fire which is not yet kindled but smoulders in the depths. . . . " *

This *Centrum Naturæ* is the *ΤΑΗ* of the Greeks, the unorganized chaos, primitive Being, symbolized in the external world by combustion, mythologically by the Norse Muspelheim, and in ourselves by that wild, ungovernable desire which we all fight. I see the *Centrum Naturæ* of Jacob Boehme as the "Wheel of Nature," the "Wheel of Life," or, as the apostle Jacob calls it, the "Wheel of Birth," or, as Heraclitus would say, the "Wheel of the Becoming," the ever and ceaselessly rotating course of Beginning and End, Life and Death, the blending of Spirit and Matter, Subject and Object; the evolution of love and its correlatives of heat and light. All generation is by fire, by a "lightning flash," a *Blitz*, as Boehme called it. The symbol of this process is familiar to everybody. Strike a flint, and a light (a spark) appears—and disappears. Where did it come from? Where did it go? From and to the world of fire, the Empyrean! I see that—

* "Jacob Boehme: His Life and Teaching" (H. L. Martensen), page 77.

" An *active* principle subsists
In all things, in all natures, in the stars
Of azure heaven, the unenduring clouds,
In flower and tree, in every pebbly stone
That paves the brooks, the stationary rocks,
The moving waters, and the invisible air.

* * * * *

From link to link
It circulates, the soul of all the world."

In the world of personality we call that active principle *God, Gods, and Vital Force*. These terms are but personal forms of Fire, and through Fire they personate Being.

The greatest and happiest guess which man ever made as to the nature of Being was the Parsee personifications *Mitra* and *Mithras*, respectively the feminine and masculine emanations of Zeruane Akerene. The former is the mundane body, inclosing in her ample womb the fires of creation; the latter is light. *Mitra* is supposed to be derived from *mihr* or *mihir*, love; *Mithra*, her consort, is the "Shining One," and derives his lustre from her. Here fire is directly connected with and derived from love. The intuitional guess is correct. Who does not know the connection between Love—Passion—Desire—Fire? Do they not transmute into one another, and are they not degrees of one another?

Scholars now tend to the theory—and for good reasons—that the Aryans arose in northern Europe. We have therefore in the Norse mythology probably remnants of the most ancient belief. The Norse gods are called Aesir, Asas, gods of fire and light. Surely this is a remnant from the earliest Sabaism, or worship of the heavenly bodies as types of Being. Godfrey Higgins,* speaking of the fundamental ideas of the Celtic Druids and their gods, Aesir, says:

"Aesar is called God, or 'fire intelligent,' Dia or Logh. Vallencey says that the word *Logh* means 'spiritual flame' and identifies itself with the *Logos* of the Greeks. In a vast number of languages the word *Logh*, standing for the same idea relating to fire, is to be found."

* The Celtic Druids, p. 168.

He also connects Aesar with Aeswar, or Isvara, and, quoting the "Gita," he continues :

"Aeswar resides in every mortal being and puts in movement, by his supernatural powers, all things which mount on the wheel of time. Aeswar is considered as the first mover, a signification well enough agreeing with the attribute of the Irish Aesar. And the name of Isa, or Iswara, signifies Lord, or Master, and also the creative power."

How interesting is this! The Celtic *Logh*, "fire intelligent," is identified with Logos and Iswara. Logos—which is the operative Divine, Reason, Creative Power of Mind, and Savior—and Iswara, who is the Vedantic creator, are here represented in their connection with Fire. What a field for study! What a help to worship! But who are they of to-day that look to Fire as their savior, their Logos? Where in the civilized world—excepting a few Parsees at Bombay—do we find a fire-worshipper? Truly wrote Mr. Helps, years ago, in his "Spanish Conquest of America:"

"Our northern natures can hardly comprehend how the sun and the moon and the stars were imaged in the heart of a Peruvian, and dwelt there; how the changes in these luminaries were combined with all his feelings and his fortunes; how the dawn was hope to him; how the fierce midday brightness was power to him; how the declining sun was death to him; and how the new morning was a resurrection to him; nay, more, how the sun and the moon and the stars were his personal friends, as well as his deities; how he held communion with them and thought that they regarded his every act and word; how, in his solitude, he fondly imagined that they sympathized with him; and how with outstretched arms he appealed to them against their own unkindness, or against the injustice of his fellow-men."

Worshippers of to-day will call their God a God of light, and they will pray for light and an outpouring of the Holy Ghost. In their blindness they do not see that Nature's revelations are interblended, and so dependent upon one another that no single one can be taken separately. Fire, light, and heat are but Protean forms and cannot be separated. Any attempt upon separation must bring disaster. Fire is the Father-Mother; Light is the Brother-Sister; Heat is the Spirit-

Motion : "three in one, one in three"—of Being : "the Great Breath."

The active principle in the world of personality is also manifest as "vital force." I am well aware that the modern world has declared against *vital force*. It is not surprising, either, for it is getting further and further away from the organic pole. I say advisedly "has declared against *vital force*," for, after all, the attempt to get away from it is futile. Tyndall said : *

" This is the peculiarity of modern conclusions—that there is no creative energy whatever in the vegetable or animal organism, but that all the power which we obtain from the muscles of man and animals, as much as that which we develop by the combustion of wood or coal, has been produced at the sun's expense."

There are two points here which I oppose. That there is a creative energy which works intelligently in the vegetable and animal organism, but which Tyndall denies, is proved by Nature's power to repair injuries. An injury to an organ is always repaired, as far as is possible, according to the original plan, or "schema," of that organ—never according to some other plan. The other point in Tyndall's denials is that all creative energy comes from the sun. Of course vegetable and animal energy is from the sun—from fire, heat, and light. Let any one try to raise life without the sun, and the impossibility is soon discovered. In his desire to get away from vital force, and substitute something else more in harmony with his "in-organic" ideas, Tyndall proves what he desires to disprove.

With or without the permission of the English savant, I will still use *vital force* as a personification in the organic world of Fire or Universal Energy. I employ it as a term for that volume of force by which all vegetable and animal (human) organism is built up, and also for another form of fire : will—that conscious and volitional force which subjects the lower to the higher, which acts as the manifestation through which Being attains self-consciousness in man. That passionate heat, or desire,

* Fragments of Science. Vol. ii. : " Vitality."

which as *blind* will controls every atom of our bodies, must be controlled by *conscious* will and thus raised to a higher sphere. If not thus raised it becomes a hindrance to health and the Inner Life, or true existence. But if the will of Fire controls itself, it becomes our most valuable motor. True wisdom of life consists in learning the lesson about Fire, the internal and the external. Fire is both a "savor of life and of death." Alexander Humboldt tells a beautiful story in his "Views of Nature,"* entitled "Vital Force, or The Rhodian Genius," in substance as follows :

"In the Poecile of Syracuse there was a wonderful painting. In the foreground of the picture there was a numerous group of youths and maidens, whose uncovered limbs, though well formed, were not cast in that slender mould which we so much admire in the statues of Praxiteles and Alcamenes. The fuller development of their limbs, which indicated passion and care, seemed to divest them of a heavenly character and fix them as creatures of the earth. Their arms were extended toward each other with impassioned longing, and their hair was adorned with leaves and wild flowers. Their gaze was earnest and mournful and riveted on a Genius, who hovered in the midst of the group. This Genius held aloft a flaming torch in his right hand ; on his shoulder was a butterfly. His limbs were graceful and his eyes brilliant with celestial light. He looked imperiously on the young people before him. The picture was called 'The Rhodian Genius,' on the supposition that a Rhodian artist had painted it. Many were the interpretations given to the painting, but all were unsatisfactory for one reason or another. Then came another painting from Rhodes, and all recognized it as a companion to 'The Rhodian Genius' and as containing the true interpretation.

"This new painting resembled the former in the general arrangement of figures, colors, size, etc. But the Genius had no more a butterfly on the shoulder ; his head was drooping, his torch extinguished and reversed. The group of youths and maidens thronged simultaneously around him in mutual embrace ; their looks were no longer submissive and sad, but clearly revealed a wild emancipation from restraint and gratification of deep passions."

The Pythagorean philosopher Epicharmus explained the two paintings thus :

"For sixty years I have pondered the internal springs of nature and the differences inherent in matter, but 'The Rhodian Genius' has taught me

* *Ansichten der Natur*, p. 306.

clearly what I only conjectured. Not only are all living beings bound together by sex differences, but crude matters of inorganic nature are moved by like instincts. In the darkness of chaos, even, matter was accumulated or separated according to affinity or antagonism. Everything in inanimate nature hastens to associate itself with its like. No earthly element—and who will dare to class light as such?—can be found in a pure and virgin state. Everything, as soon as formed, hastens to enter into new combinations; and nothing, excepting man's disjoining art, can present in a separate state ingredients which you search for in the earth, or in the air, or in the water. In dead, inorganic matter absolute repose prevails so long as the bonds of affinity are not severed, so long as no third substance intrudes to blend itself with either; but even after this disturbance unfruitful repose soon again succeeds. But the blending of the same substances in animal and vegetable bodies is different. Here Vital Force imperatively asserts its rights, and, unmindful of the affinity or antagonism of the atoms, as asserted by Democritus, unites substances which in inanimate nature flee from each other and separates those which are incessantly striving to unite. 'The Rhodian Genius' represents the Vital Force as it animates every germ of organic creation. The earthly elements at his feet are striving to gratify their own desires and to mingle substance with substance. But the Genius with uplifted torch imperiously threatens them and compels them to obey him and his will. On the second painting we see the butterfly has soared upward, the torch is extinguished and reversed, the head drooping. The Spirit has fled; the Vital Force is extinct. Earthy matter has therefore resumed its rights. The bonds have been removed and the sexual instinct has control. His death is their nuptials."

The reader will now understand what I said about controlling the fire of the body. It is a magnificent motive power, but no guide to Universal Life, for it seeks its own, when not controlled. Some years ago an English woman wrote in one of the English magazines a most passionate plea for the fire in her veins. She hated to be called "good," she said, for that was "passion's funeral." She thought it best to give one's nature "its fling," and let it make a walk for itself, good or bad, as its strength went. What a fool! What is left after a prairie fire? She was like an acquaintance of mine who desired to be reincarnated again and again, for she could not get enough of life's desire and the satisfaction of desire. Tanha controlled her entirely. Unsatiated longing devoured her like the Greek Fire. She wanted to give herself up to "the

whirlwind that might overtake her in a dozen forms, and then, if need be, pay the price without flinching and without tears." She was another Margaret, La Vallerie, Nana, whose inner fire made "life keen living and love a desperate joy." In that article I read of nothing but excitement, raciness, indulgence, enjoyment; the woman was boiling over; she was outdoing Byron, Swinburne, Walt Whitman, Zola, and their like. *License, fire*—these were the key-words to all her ebullitions.

May we not learn a lesson from her? The truth of her passion was a *receptivity* of the highest order, and her ravings for a "fling" were a misdirected *activity*. Being given the proper sphere of work and environment, she would have astounded the world and brought heaven down. The truth of that intensity of hers which called the whirlwind to try strength with her was *entheasm*, and that as little as receptivity and activity found true revelation. All three were counterfeits. The fire burned her soul and blinded her spirit. If her wild passion had become the obedient tool, her entheastic condition would have revealed Being as perhaps never before. The truth of her desire for variety was true freedom, but that, like all the rest of nobility and divinity of spirit, was perverted into what the world would call license. Is it not clear that only by losing we may win? Only by dying we live. It is a part of the lot of man, that the fires which purify should also consume him. We must hold the torch high like the "Rhodian Genius," and the atoms and primitive forces must obey.

The ancients recognized four temperaments, and these as the roots of our passions—the forces which genius must organize: (1) sanguinic, corresponding to air; (2) phlegmatic, corresponding to earth; (3) choleric, answering to fire; and (4) melancholic, which finds its parallel in water. Taking these four when organized as the One, and the One expressed in Character, as I have defined it in a former paper, I would group them thus: The choleric temperament, that of fire, is power, impetuous; the phlegmatic, that of earth, is purity, seeking the one thing. These two depend mutually upon each other; they condition each other. The sanguinic tempera-

ment, that of air, is richness, fulness; the melancholic, that of water, is harmony, rhythm. These two condition each other, and together they balance the two former as they in turn are balanced. For argument's sake, I would say that the choleric, the fiery temperament, that of power, is "the first," the others "the last." In Nature there is no first nor last. In the "strife" between the two we discover the Becoming, the Relation, the Process. In the Becoming we live. So long as the Vital Force was present and sustained the Relation, the elementary beings of the picture served the higher purpose; when it disappeared they sought their own ends. It is the story of the gardener as I spoke of it above. So long as the Vital Force keeps the four temperaments or elements under organized order, we are in health; but let one of them get the upper hand and a radical disturbance ensues. A study of Fire with regard to temperament seems to me a necessity for all healers. A study of Fire as a Process that reveals Being is imperative for the new metaphysician. Metaphysics is now no more empty babble, but a Philosophy of Life.

MENTAL ATTENTION.

BY HORATIO W. DRESSER.

IN the last analysis nothing is more certain in human life than the fact of consciousness. Whatever additional factors may enter into a given experience, it is clear that fundamentally every experience is a state of thought or feeling ; for although an objective Reality is its ultimate cause, experience becomes knowable to us when it has been translated subjectively into terms of consciousness.

Out of the mass of impressions which make up our conscious life, man is constantly choosing some line of thought or feeling to which he devotes his attention. From the very dawn of consciousness to the latest and sublimest product of finite intelligence, some specific mental impulse dominates the activities of the being, thus making human experience as a whole and in its parts fundamentally a life of mind. The helpless infant reaching for the moon and the laborer working upon the soil, as well as the youth longing for wealth and position or the seer rapt in contemplation of the beautiful, each exemplifies the same universal fact, namely, that man is not only conscious, but that some definite direction of mind permanently or temporarily controls his life. The command which directs the whole physical conduct, habitually or for a time, issues from the subjective world with the choice of some idea selected in preference to all others.

Man is a conscious being with a purpose, and all the experiences of his life are expressed in terms of the attitudes of mind to which he is in turn devoted. Knowingly, or unconsciously and impulsively, he is ever absorbed by some passion, some business scheme, by a hobby, a fad, a craze, or by the particular system of opinions, fears, beliefs, and hopes into which he has been born and educated, and which in one form or another is imposed upon him by the church, the organization, or society to which he belongs. Long before he is intelligent enough to

guide and control his own thought-directions, friends come forward to shape them for him; and the mental influences to which every one is subjected tend to keep up this subtle activity throughout his lifetime.

The effect of an habitual direction of mind is particularly noticeable in the phenomena of prejudice and all that characterizes rut-bound thinking. So long as people are satisfied with their belief it is practically impossible to interest them in the novelties of thought, and they are as blind to the very truths of which they are most in need as though they wore glasses which permitted them to see certain objects to the exclusion of all others. All who have had the care of chronic invalids know that this is especially true in regard to the sick, for not until the advent of a shock, an alarm of fire, or something which compels an immediate and permanent change of thought, can the consciousness be stirred into new channels. Many sudden cures are due primarily to just such a complete change of mind.

Again, the results brought about by hypnotism, by the affirmations and denials of mental treatment, and in fact by any mode of cure or any system of education, of moral and religious persuasion, are the effects of some re-directing of the will or attention, and finally of the entire conscious life. The effect is wrought when the person, either consciously or otherwise, *comes to believe* in the new idea or suggestion. It matters not whether a given remedy have any real efficacy, or a system of thought any valid basis in reason, if the person *believes* in it a change of mind fundamental in its effect is sure to result. We are thus influenced wherever and whenever we believe, and with the reversal of opinion comes a new direction of mind, painting the world without and within according to its particular shade or color.

The point to notice, when studying life in terms of the directions of mind, is that everything depends upon the ideas and influences which have the power to draw thoughts of a like nature and develop a habit of conscious mental direction. If gloomy and morbid fancies flit into consciousness, there to receive recognition and encouragement, they will grow in power

and effect on our mental and physical life in proportion as we admit them, until finally they become focused as a direction of mind. But if, *at the very beginning*, we turn away from thoughts of fear, anger, jealousy, ill-will, and all that is morbid and discouraging, such thoughts will pass by powerless and disappear from consciousness from mere lack of attention.

Consciousness is like a swift-flowing river, conveying past the shores of thought an endless flood of impressions from a distant world. Sometimes we seem fated to believe and to feel just what that never-ceasing stream brings in upon us. We are almost at the mercy of fleeting bubbles and compelling waves of thought. But just as the shores give shape to a river and turn it now here, now there, so the stream of consciousness is moulded in its course by all the configurations of the mental world, by temperament, heredity, education, and vocation in life. The stream is just as broad and deep as we are comprehensive in our thinking. If we wish to modify our physical, or moral, or spiritual life in any of its aspects, or rid ourselves of disease, we must purify the stream of life at its source. We must give it new impetus by turning it into pleasanter and healthier channels. We must undertake the serious business of transforming character and thereby strike at the root of all that is inharmonious in what life may bring.

Such a course of mental and physical regeneration is sure to bring good results because it is an evolution. It begins at the fountain-head, in the first little rills of a healthier stream of thought. It grows and adds to itself by every noble impulse, by every word of encouragement and hope, and when one has really given thought a new impetus one can safely trust the forces of nature to carry it onward to the realm of actual accomplishment.

Control and uplift life from within! This is the self-taught advice of all who discover that we lead a life of mind. The direction of thought may not be all; but it is surely a guiding factor. And there is no better means of effective self-help and self-mastery than through patient and persistent directing of attention toward the chosen ideal.

THE VOICES OF NATURE.

BY AMANDA LOUISE CADY.

“ The East with splendor breaks ;
Night's shadows disappear ;
The whole world gladly wakes,
For morn is here.”

THE sun, the monarch of the day, is slowly rising from his golden couch and tinting with a warm rich glow the waves of blue which lie calm, tranquil, and serenely beautiful, under the mellow sky of a clear October morning. The slanting beams of light that quiver like arrows of gold from behind the rose and violet-tinted clouds, as if alive with electric sparks, touch the myriad drops of spray which shimmer and reflect each point of light, from the rich and jewelled crown that encircles the golden disk like flaming rubies.

A stately ship, with silver prow and full sails set, speeds majestically across the broad expanse of water ; the idle boats of the fishermen are lying anchored along the sandy shore, their gayly painted keels in the misty distance resembling gorgeously hued flowers rising out of the sea ; the gulls are skimming over the surface, their gray-white wings now and then dipping into the white foam of the waves, which gleam in a long unbroken line of silver along the pebbly beach. Over the sloping shelves of red-brown and sombre rock the waves of the ever-flowing tide dash and break in a superb mass of flying spray. In the presence of all this sublimity of sea and sky, “the messages of the flowers and the secrets of the leaves are wafted upon the sea-scented breeze.”

Oh, Sea, what melody lies in thy ceaseless ebb and flow ! Like a loving mother crooning her sweet low lullaby to her sleeping babe—the soft and tender notes now rising above those of the autumn wind, then again dying out in low plaintive sighs of love and tenderness. Nature's gentle spirit is abroad on the wings of the morning, on the tremulous waves

of the wind and sea, and her silent footsteps touch the earth with pulsing and throbbing life.

“ I lean my heart against the day,
To feel its bland caressing ;
I will not let it pass away
Before it leaves its blessing.”

In the distance lies the sleeping city—its busy marts and streets silent and deserted ; but—

“ Though priests are mute, and temples still,”

Nature's own temple, under the arching sky, throws wide her portals.

My spirit seeks holy communion with the Infinite Spirit, and I shall find Him in silence and alone. Alone? Ah, no ; not alone—for the winds have voices and the waves are singing to me. The heart that is attuned to catch the vibrant notes and “gentle undertones” of Nature's melodies must find in its own spirit a responsive note and tremble and throb with ecstasy and joy. Each tone of her varied music that falls upon the listening ear sinks with sadness when her minor strains tremble in the soft plaintive moan of the murmuring wind.

Even the fleecy clouds have voices, and their wondrous pictures unfold like a passing scroll. The winds, the clouds, the sea—

“ All are but parts of one stupendous whole,
Whose body nature is, and God the Soul.”

The music of the spheres,

“ Of rounded worlds, of space and time,
Aloft, abroad the pæan swells.
O, wise man, hearest thou half it tells? ”

Canst thou catch its mystic meaning and ~~different~~ language, and feel nature's life-pulses throbbing with thine own? Canst thou interpret her language of love and harmony—its beauty, its glory, its sublimity and power?

How like our lives are those passing clouds, blown “thither and yon” by the fickle winds of destiny—every shifting, varying shape and tint, now sailing swift, bright, and rosy-hued

across a golden sunlit sky, then anon hanging low, dark, and sullen, without a rift in their inky blackness to show us a glimpse of the silver lining and the light of the spiritual Sun that lies behind this sombre veil! If our hearts are sad and weary, and disappointments and sorrows lie heavy upon our troubled breasts, we may flee to the peaceful and holy temple of nature's God. There we shall find rest and hope. In the silent messages of love and light and peace she whispers to our sad hearts, for "no tears dim the sweet look that nature wears."

Oh, the glory and the grandeur of God's marvellous works! The infinite wisdom and order of his eternal laws! How dull the senses, how dead to all its pulsating life and wondrous beauty, must be the soul of him whose heart-beats are not quickened in the midst of all the grandeur of his stupendous creation! How dull is he whose spirit cannot sense the meaning of nature's silent language that—

" Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything!"

What human artist hand can paint the manifold and wondrous tints that nature unfolds before man's enraptured gaze? The crimson, the gold, the violet, the blue, the emerald, the rose—all so marvellously and softly blend in delicate shades of exquisite and matchless color. Nature is the work of the Divine Artist, in whose exhaustless laboratory are evolved the unrivalled hues whose varying tints are as countless as the grains of sand along the ocean's circling crest.

"Where thy splendor shineth, there, O God, thou art!" The sky, the sea, the flowers, the trees—all proclaim the glory and beauty of Thy wondrous touch and skill. To him whose soul responds is every leaf, every blade of grass,

" And every common bush afire with God;
Only he who *sees* takes off his shoes."

Only he whose heart *feels* and throbs in deep unison with the great Soul of the Universe bows his head and lifts his heart in silent gratitude and reverence. Nature is the temple of Him "who maketh the clouds his chariot; who walketh upon the wings of the wind."

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be “ coincidence,” rather than a revelation of the finer activities of man’s nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(First Paper.)

There were fourteen of us, all members of the graduating class from "Old Trinity" of the spring before, and we met according to an agreement then made that when we came back from our summer vacation we would come together in the rooms of our friend Tom Harding. There we would compare notes and organize a club among ourselves for the purpose of reducing our personal experiences into a system for the future benefit of all.

This suggestion had been given us by our principal in his address of benediction to the graduating students. On that June evening, when we had ceased to be boys and entered our new life as men, we vainly fancied that we were the embodiment of all knowledge both ancient and modern, and fully equipped for the stern battle of life. But we continued to call ourselves "the boys." The professor, whom we greatly admired, had said :

"Young gentlemen, you are about to go forth from this sanctuary of learning, where it has been our pleasant experience to meet you morning after morning during the term of the past four years, and you must not consider me effeminate when I confess to a feeling of regret while I stand here before you to-night for the last official duty as your president. After having performed every function, so far as we have been able, in our relation as teacher and pupils, I stand here to bid you a last God-speed in the name of your *Alma Mater*.

"You will pardon your old friend and instructor one further suggestion, which I believe will be a benefit to you in after years. It is this : Do not let yourselves drift too far apart. You have for the past four years been learning side by side the wisdom of books. Inasmuch as you may find it practical, I hope you will continue to learn together the much more difficult lessons of life, aiding each other by comparisons and suggestions. What one lacks the other may supply, and thus co-operating you may grow wise and strong. It may not be possible for many of you to hold very close personal relations in the future ; but I would sug-

gest that you try to continue in the larger world to be mutual aids, and preserve the social circles which you have found so advantageous in your college life."

Well, you know how boys are. We all felt very tender just then, and the idea appealed to our sentiment when Tom Harding said: "Fellows, I like that idea. Meet me in my rooms on the night of October first, and we will concoct some kind of a scheme for the future. What say you all?"

At least a dozen voices joined in the chorus: "Whatever you say, we all say."

Thus it happened that on the appointed night we gathered to the number of fourteen—those who were proposing to make the city their home—and we were determined upon keeping up in a measure the good-fellowship of our college days.

We were glad to meet again in the comfortable quarters of that jolly bachelor, who was best known among us as "Old Mortality." Why he of all others should have been given this nick-name, might puzzle any of us to tell; but in time we came to respect his genius and to admire the mental gifts that he enjoyed to such a pre-eminent degree.

Harding, with his usual hospitality, had provided for our pleasure such little considerations as cigars, pipes, and tobacco; but what struck us as a trifle odd was the entire absence of liquid refreshment, which always used to form an important item in our college reunions. Young Graham, who was apt to speak out any thought which he found running loose in his brain, called attention to the omission by remarking that, while there was every preparation for a fire, there didn't seem any provision for the antidote.

"That time you hit the mark for a fact, Graham," Harding replied, his manner indicating a desire to settle the question once for all. The subject was not exactly a new one, for one of our party, young Grant, the son of an ex-hotel-keeper, was an ardent temperance advocate, and the wine at our suppers had always been repugnant to him. We never knew just why he protested so strenuously against the use of all intoxicants, for he was a medical student, and it is an accepted saying that "doctors and lawyers, as a class, drink more whiskey than any other set of men." How true this is I do not venture to say; but those of my acquaintance would not go far to disprove it.

Tom Harding had always before this provided wine whenever he had given the boys a little "spread," and in fact was inclined to use it a little over-freely, I thought ; so to shut right down on it in this out-spoken fashion took us somewhat by surprise, and each fellow pricked up his ears to hear what was to follow.

Graham, who was ever quick at retort, asked : " Why, Tom, you haven't had 'em, have you ? "

" No ; but I have seen a fellow who did, and it has shown me quite enough to satisfy my appetite for whiskey for the rest of my natural life. I have determined that in the future I will have nothing to do with the stuff in any form. I am done with it."

" You will, of course, use it in your practice ? " said Harry Thompson, another M.D. He spoke in a tone of half inquiry, half assertion.

" Not if I know it, Harry," was Tom's quiet rejoinder.

" Well, I don't see how you are going to get along without it, but the Lord knows I would as soon order a full dose of hydrocyanic acid as prescribe whiskey in most cases. The fact is, both are alike fatal ; it is only a question of time. Do you know, Tom, I am often sorry I took to medicine at all ; there are so many questions one has often to decide on the spur of the moment which we cannot decide for ourselves satisfactorily during a whole lifetime. Although I stand merely on the threshold, and faintly knock for admission to that arena where giants struggle with giants, it makes me think of Scott's description of the duel at Coilantogle Ford :

" ' Then with front and foot and eye opposed
In dubious strife they darkly closed.' "

" The physician ought to have as much courage as the warrior, be as quick of eye as the eagle, and have as little feeling of sympathy or fear as a mummied Pharaoh, before he enters upon the struggles of the sick man's chamber."

" Oh, I say, Harry ! " called Dr. Reade, " it seems to me you have lost the point of all your lectures on the practice of our marvellous art. You know the two divisions—Theory and Practice of Medicine. Now I don't bother myself with theories ; I stick to the practice on the expectant plan."

" What do you mean by the expectant plan ? "

" Well, I mean that when the patient sends for his doctor he

expects to get well, and he generally does if the doctor knows enough about his business to let him do it his own way without undue interference. Now, I encourage this expectation, cheer him up a bit, give him something that will make him feel better for a little while, and in a day or so he is all right again. Nine times out of ten the doctor can't tell at the first visit what's the matter any more than the man in the moon ; so I expect to find out later. The patient imagines I know already. This I call the genuine expectant plan of treatment, and it works first-rate with me. But this is not the sort of thing I expected when I started to come here to-night. What are we going to do, anyhow ?”

Then Harding said : “ Well, you know the first idea was given us by the professor, and, as I understand him, we were to keep up our friendly and social relations in the shape of a club of some kind, and we agreed to meet here to-night and tell our experiences—a sort of experience meeting, don't you know—and for my part I have *had* an experience.”

“ So have I,” said Gordon. Bob Gordon, as we familiarly called him (but more often plain Bob), was a tall, broad-shouldered, manly, athletic fellow, always at something, either for good or bad, but far more often for the good : he was active, fearless, and full of sympathy. It was quite to be expected he should have had an experience, especially as he was withal somewhat of a ladies' man, and we very naturally looked for an account of some romantic adventure.

“ Out with it, Bob ! Tell us all about her. I suppose she was perfect—eyes like stars ; lips like coral ; throat of a Juno ; hands soft, white, and slender ; feet like those of the huntress fair, arched and fleet as the gazelle ? Do I know her ? ”

We all laughed, for it seemed so exactly like one of Bob's own flights when he was himself the victim. But Gordon did not join us ; he looked sober, even sad, and considerably perplexed. The expression, no matter what its cause, soon passed away.

“ Oh, you fellows may laugh at me as much as you like. I have had my experience, but it is not such as you imagine ; nor do I propose to tell it for the present—not because I wish to keep it a secret, but it might be called unfinished business ; that is to say, I am not yet satisfied with my own investigations, observations, tests, or provings (call them what you like) ; and I think it better to follow

the thing out alone. Too many cooks spoil the broth, you know. Now, I'll tell you, boys, let's get our club well organized. I am not ready to report progress at the present session."

"Well," said Harding, "what shall we call our club? We can't use the name of 'Old Trinity' any longer, and I don't want to see it smothered to death under a name so pretentious that it will take one's breath away to pronounce it. I am at a loss for a name—I mean a good name, a sensible and appropriate name; in fact, I have been looking forward to this meeting for weeks, and as I did so I tried to form a name to suit, but I couldn't. I have, however, done what I could. I have procured a minute-book and such other matters as I knew we should need; but I have no name to offer you. All I can do—and I take great pleasure in doing it—is to present you with the blanks for the association: 'Name and country have I none.' It is for yourselves to win for the foundling a position of respectability and usefulness."

Harry Thompson, who was standing with his elbow resting upon the mantel-piece and one hand in his pocket, now straightened up and said: "Well, gentlemen, this is the second step toward a club; a very satisfactory one indeed, and I propose that we proceed at once to organize ourselves into something, I don't care what, but into something, so we can make use of Harding's books and be able to return him our official thanks for his kindness."

"I like that," chimed in Graham; "and I move to make Thompson president, to begin with."

"No, you don't," returned Thompson; "I am not the man for the place; besides, if there is any honor to the man who is president of this organization, the title should go to the most deserving, and therefore I desire to substitute the name of our friend, Thomas Harding. If you'll do that, Graham, I shall be glad to second your motion."

"It's all the same to me," said Graham, laughing; "I only want to get the president."

But there was a growing sense of importance about this affair, and Graham seemed to catch the sentiment. He then arose and with much dignity began:

"Gentlemen, for the last four years we have lived, studied, and played together. We meet here to-night for the purpose of taking

some further step which will be an important one toward rendering more enduring the friendships of the past. We are not the driftwood from the college walls: we are the men who shall hold aloft the banner of our *Alma Mater* and carry it onward, ever onward in the vanguard of scientific progress. 'There is plenty of room at the top' is an accepted saying, and please God, I will be one of that company. I am satisfied that I shall touch elbows with you, my fellows, all the way up the ladder that leads to the summit of human acquirement. I am ambitious, and you are ambitious. The fact of our coming here this evening is quite sufficient proof of it. Our principal (God bless him) told us to help each other as friends and fellow-workers, and it is expedient that each group of workmen in any field should have a leader, some one to look up to. It would be well for us that we choose from among us one to act as our counsellor, guide, and friend; therefore I take much pleasure in being permitted on this occasion to submit for your consideration the name of our esteemed friend—Thomas Harding."

He had hardly finished when a dozen voices promptly seconded the motion. To this Thompson as promptly objected.

"I don't want to be selfish," he said; "but I do want to be the regular second to Harding's nomination. It is going to be an honor to the man who is the first president of this club and its first chosen leader. You have heard what Graham said about there being room at the top. As I always did hate overcrowding I am going to try to carry my surgical case right up there, where I shall find plenty of room to stand and work. Now, won't you let me be the seconder of this motion in an orderly manner? Charley Holmes, will you just take a piece of paper and make a minute of our preliminary proceedings?"

Holmes picked up the paper and made the minute requested, thus becoming our first secretary. Gordon moved the resolution, which was unanimously carried. After this we ran along freely in our organizing process on all points but the choice of a name. Upon this, however, there was much hesitation and discussion. Finally, Bradley said *he* had not been named until he was three years old: "You see, the old folks could not agree as to what they would call me, so they waited and left it to chance. One day a stranger came along and called me 'Jimmy'; I had always been

called 'Bub' before, but ever since I have been known as Jimmy Bradley. I have lived through the measles, whooping-cough, and the rest of it, and am still plain Jimmy Bradley ; therefore, acting upon my own experience, I suggest that as the fathers cannot agree we shall wait and see along what lines the work of our society runs and then choose a name accordingly."

To this we all agreed, and then came the call for the experiences of the members since we parted. Each seemed to hesitate at being the first to speak, until President Harding rose and made a neat speech in which he thanked us for our confidence, remarking that, inasmuch as he was the first to say he had an experience, he supposed it was not unbecoming for him to be the first to tell it. He would therefore try to do it with as much brevity as the necessary regard to detail would allow.

(To be continued.)

* * *

WAS IT TELEPATHY?

Tuesday, Dec. 10, 1895.

DEAR H—— :

Have you been practising long-range mental telegraphy on me ? If so, kindly choose more decent hours. You have no business to be awake at such a time in the morning, and even then it is unkind to wake me with a false alarm, substituting nothing for my peaceful sleep but unrest and mystery. It was far past "the honey'd middle of the night"—to be exact, it was ten minutes to four this morning—when your voice awakened me with the following oracular remark :

" Seen with the eyes o'
John and Eliza ;
Just now ! "

I was sound asleep and had not been dreaming, and the voice sounded as usual when one is aroused—rather indistinct at first, but growing clearer toward the end. There was no mistaking it either ; so I got up, lit the gas, and actually went to the door, where I would not have been surprised to have found you, if I had not by that time been wide awake and aware that the remark was not your customary form of greeting.

I finally concluded that you had projected your mind in my direction rich in varied thought, as is its wont, but that it had been "held up" and robbed by some tramp spirits on the way ; so when it reached me it was clothed in

only the tag end of some ribald song, thrown after it by the astral tramps as they sat down around their fire of spiritual ties.

Aside from this theory I only state what happened. Witness my hand.

D——.

The testimony of H—— is not given. Memory often fails to recall a definite thought coupled with the exact hour. Such an experience as the above, however, may result from a sub-conscious if not a conscious influence. We publish the statement to encourage the recognition of such instances for the purpose of scientific investigation.

* * *

EXTRACT from a letter to a friend recently arrived in town :

"I am inclined to think that you have some uncanny influence, apropos of what you said the last time I saw you, for I was wondering only this morning if you were not in town. Very sincerely,

"——."

Such phenomena as the above are so frequent as to be regarded merely as "coincidences," yet they are often too significant to be ignored and are worthy of a more scientific investigation.

* * *

THE phenomenon of crystal-gazing can easily be produced by suggestion. I told M—— to look at the back of my watch and asked him what visions he saw. He saw a lady walking along a road singing. A man came up and walked past her and was soon joined by another. Here I stopped him. I made him look again. He then saw a man acting on a stage. If, however, we use this simple method we shall find that the muscular state is altered, which is not the case with the true crystal-gazer. I tried the following experiment with M——: I told him that when he looked into a glass of water which I showed him he would see visions, but that he could not go to sleep. He looked into the glass and saw a wedding, which he described minutely. I have repeated the experiment successfully about half a dozen times. By this method the subject remained in a perfectly normal condition, as far as one can see, the muscular state remaining quite unaltered; nor could any abnormality be detected excepting that when he looked into the glass he saw visions.—*Psychical Research Proceedings.*

HYPNOTIC ACTION.

Colonel de Rochas tells us that he made the following experiments on Mme. O—— in the presence of Dr. Barlemont and MM. Paul Nadar and A. Guerronan, in the well-known photographer's studio of Nadar in Paris. A photograph was taken under the conditions mentioned. As soon as the plate was carried to the dark room, and touched the developing bath, Mme. O—— complained of a cold chill. She could not localize on her body the touch of her image, but she had a general perception of that touch. . . .

An experiment of Colonel de Rochas on Mme. O—— took place as follows : He used generally the palm of his right hand to hypnotize her ; he had taken a life-size photograph of that palm of his hand. Mme. O—— was awake and sitting on a chair, not knowing what was going on in the room. Then one of the assistants, being concealed behind a screen, presented the plate on which the hand of Colonel de Rochas was photographed to the plate on which the image of Mme. O—— had been previously taken. At the instant when the gentleman opposed the two plates to each other, Mme. O—— stopped her talk and fell asleep on the chair. Then Colonel De Rochas walked behind the screen and *woke up Mme. O—— by simply blowing on her image.*

This experiment was repeated twice without notifying Mme. O—— of what had been done. Then it was communicated to her. She was surprised and stated she would defeat the experiment next time ; she said she could successfully oppose it. The experiment was then made against her and with her knowledge. She fell asleep one minute after the two plates were placed in opposition to each other ; she could no longer fight the influence.

The substances which are the most apt to acquire the sensitiveness of the mesmerized subject are generally the same as those which are the most apt to retain odors. Liquids, viscous substances, beeswax, also cloth of a loose texture, like woollen velvet, are peculiarly adapted for it. But all subjects do not "exteriorize" their sense of feeling in the same manner. One subject transferred his sensitiveness specially well to iron, another to silk, and both these subjects had very little power on water or wax.—*Henry Gaullicur, in The Arena.*

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

HAPPINESS VS. DISEASE.

The fact that the health of individuals depends upon the mental attitude of the subject has been clearly demonstrated. Metaphysicians claim that a healthy condition of mind which appreciates its own power can regulate the health of the entire physical system; moreover, in many instances it succeeds in restoring health. Modern practitioners of the medical schools evidently do not accept the evidence brought forward as being sufficient to justify the more extreme claims, or at least do not acknowledge this evidence as convincing.

I intend to claim but little, and ask only for an impartial judgment, by which alone it is possible conscientiously to test the mental, or rather the natural, methods of healing. I also plead for the observance of certain fundamental principles, in order that the ills that mankind seems heir to may be prevented from attaining a mastery over those who are normally healthy individuals.

I have observed patients suffering from so-called incurable diseases, and the fact has been frequently impressed upon me that the degree of suffering with equally severe cases varies with different people. I have seen many consumptives, acknowledged in-

curables, yet wearing a smile of peaceful resignation and suffering less bodily pain than others equally ill who accepted their situation less philosophically. This fact in itself reveals a moral. Peace of mind acts as a quietus of pain, while mental unrest and tumult produce the opposite result in cases where the disease has wasted the physical organs to a similar extent. But I have also noticed that in instances where the patients were resigned, and peacefully accepted their condition as irrevocable, they in reality gradually grew weaker and finally succumbed—but not nearly so quickly as those who were less calm.

It is to be noted that in the instances where the sufferers resigned themselves to fate, as they saw it, they denied the ability of the human will, properly exercised, to control and finally conquer their illness and readjust the disarranged organism. If they had gained *positiveness*, instead of remaining passively inert, they might have prevented a further encroachment of disease.

One case has come under my personal observation where a man, becoming the victim of an unusually complicated heart trouble, was at different times pronounced dying by the leading specialists. This man had the faculty of appreciating the power of his own mind for readjustment and triumph over death. To the surprise of all he has by sheer exercise of will made himself a new man, whose body is now fitted to meet the exigencies of the abnormal heart. This power of self-confidence may be awakened, as in the case just quoted, by auto-suggestion, or it may be inspired by the vocal utterances of those who come into direct or sympathetic contact with the invalid.

Remember this, men and women who call upon friends in their hours of physical weakness: Throw out to them thoughts that will encourage and strengthen their confidence in "will" and their own power to control weakness. Say to them that which will force upon them the knowledge that they need not despair or even admit the possibility of being conquered by disease. You can do this, every one of you, when you visit a sick friend, and in so doing you may have the conviction that you are surely accomplishing more good than could possibly avail through drugs. Your attempt cannot work harm, and it may—nay, *will*—accomplish untold good.

Have you ever considered that perhaps the general tone of

your conversation may sometimes aid disease in its battle with the sensitive organism of a friend? Few are aware that this is a fact; yet in our extreme caution, in our very love for our friends, we sometimes unthinkingly set in motion a train of thought which proves a potent auto-suggestion. It may prove a gigantic factor in bringing about the most undesirable results.

A few "don't's" and a few "do's" are appended. A trial of their enforcement will benefit you and those with whom you come in contact:

Don't suggest that this weather is too damp to be healthful.

Don't suggest that pneumonia is prevalent.

Don't say, "Why, how pale you look!"

Don't say, "I am so sorry you are not looking stronger."

Don't ask your friends if they are "not afraid of catching cold in this draft?"

Don't suggest that perhaps the drainage is bad.

Don't sigh, nor look depressed and pitifully sympathetic.

Don't flaunt mourning in the face of those in trouble, and suggest that the symptoms are just the same as in your dear husband's last illness.

Don't think, suggest, nor look unpleasant or unwholesome things at any time, in any place, under any circumstances.

But—

Do smile as often as you can.

Do tell your friend that she is looking better. It will not be wrong, and you can repeat the same observation five minutes later without equivocation.

Do say that the air outside is invigorating, and that a short walk would do her good.

Do say that you are happy, and try to look it. A tale of woe is never good medicine.

Do put yourself out, if need be, to be cheerful, happy, and kindly considerate of others—until it becomes second nature with you. In this way you will make happiness possible for others and for yourself.

Do your share, in such common-sense ways as these, in proving that happiness is at least akin to the best antidote for disease, and you will prove a blessing to every sufferer you meet.

C. F. BATES.

WHENCE CAME "LA GRIPPE?"

In the November number of *THE METAPHYSICAL MAGAZINE*, Joseph L. Hasbroucke incidentally asks the question, "Whence came that cruel monster 'la grippe'?" This reminds the writer of a theory advanced, or rather suggested, some years ago, by a member of the old San Francisco Metaphysical Society (which has since changed its name), that seemed to answer this question.

Simultaneously with the appearance of "la grippe" in the United States, some of the most popular magazines had serial articles, written by Mr. George Kennan, on the cruelties perpetrated upon the Russian serf, and also in the lecture field he pictured in thrilling language the sufferings of the oppressed Russian peasant. The skilful, realistic illustrations in the magazines were vivid pictures of atrocities that made one's blood run cold; and a wave of such enthusiastic but helpless sympathy for the unfortunates swept over the whole country that those who were the most sensitive and negative were deeply affected by these thought vibrations. Their systems were weakened by dwelling upon the misery which they were powerless to alleviate, and for a time the "Russian terror" made them its own. The physical expression of this nervous condition was doubtless the epidemic which came to be known as "la grippe."

Pity is always weakening. Having been at the time one of the interested readers of the articles on Russia, the writer remembers feeling anxious and disturbed day and night just previous to becoming a victim to this epidemic, and afterward quickly recognized the connection between the two as cause and effect.

W. W. S.

THE following is an old Roman prayer: "Preserve me from sickness, and endue my body with such measure of health as may suffice it for the obeying of the spirit, that I may pass my days unhindered and in quietness."

HE that has given proof of his virtue in public should do well to make trial of it in private also.—*Seneca*.

HEALING BY MIND.

Let us admit the facts in the case. There can be no question that what under regular treatment would be called cures have been wrought and are being wrought through mental methods. Tested, as we would test the efficacy of iron and strychnine, mental healing cures.

The first step to an understanding of such a fact is to trace its lateral connections. There are other forms of occult healing which suggest a relation to the mind cure, although the bond may be disowned by the advocates of these different "isms." Hypnotism—that most fascinating phase of the border land of science—carries possibilities of healing whose rationale is not as yet opened by medical science. Mr. Braid found that when he had hypnotized patients he could make those who had lost the use of their limbs walk. Mesmerism has, without question, proved some healing power, whether that power be wholly the mental energy of the patient, stirred by imagination and faith, or some mystic effluence from the mesmerizer. Spiritualism has its healing mediums, through whom wonderful effects are experienced, whatever our theory of the cause may be. The faith cure is working its marvels, as you may see within a few blocks any Sunday. Catholic shrines are sending hosts of people back from their pilgrimages to all practical intent cured. Plainly the fact of occult healing is a much larger fact than is ordinarily supposed, and one much more difficult of being snugly stowed away in a neat little theory than is suspected by the advocates of any of these "isms."

The next step in any study of this question is to trace back the historical rootings of the fact. If it be a wholly novel fact it is *prima facie* no fact at all. As every student of history knows, all these forms of occult healing reach far back through the story of man. The power of mind over the body for disease or for health is no Yankee notion, but is as old as philosophy. The Medicine Man has practised for ages among savage tribes, killing or curing. In the temples of ancient paganism cures were wrought by treatment whose passes suggest an early form of mesmerism. Healing at the hands of spiritualistic mediums is older than Galen. Sa-

cred shrines have through all ages been the doctors of the people. Our Bible is sufficient testimony to the antiquity of the faith cure. There are ample well-attested facts concerning historical personages in whom these various forms of occult healing have indistinguishably blended, such as the *Cure d'Ars* in our own time; Prince Hohenlohe, a Hungarian Archbishop in the beginning of our century; the famous Valentine Greatrechen in the seventeenth century, and others up to the time of that Nazarite prophet who went about "healing all manner of diseases."

What are we to make of this strange fact? Is the re-emergence of occult healing merely a recrudescence of superstition, or is there any such curative agency discernible which can be acknowledged by science? The medical faculty tell us that most of the disorders which thus seem to be cured are factitious. Hysteria apes all diseases. A disease which is an illusion may be cured by a remedy which is an illusion. Bread pills may be administered for fancied ailments, while sound hygienic treatment rights the real disorder. Functional disorders may be most favorably affected by "expectant attention." "A dominant idea" of being healed may co-work with drugs toward that healing. We thus pass from a purely illusive mental action to a most real mental action. The imagination which cures imaginative diseases may aid in curing most actual diseases. Every physician knows the importance of mental states in curative processes. Even a broken bone will knit better under the influence of a happy mind. Cancer may be removable only by a knife, but the best plaster afterward is an easy mind. The patient who does not expect to recover neutralizes the efficacy of the best drugs. Rouse the will and every drug gains a heightened potency. Cholera germs are most actual physical forces, but they find no condition for action in the man whose nerves are braced by fearlessness, while they spawn into fatal disease where the blood is enfeebled by a degenerate nervous system itself emasculated by fear.—*Rev. R. Heber Newton.*

To HIM who is penetrated by true principles even the briefest precept is sufficient to remind him that he should be free from grief and fear.—*M. Antoninus.*

HINDU THEORIES OF THE PULSE.

In this age of Kaliyuga, when commensurate with the increase of vices there is the increase of diseases, that department of knowledge which tends to the alleviation of human physical sufferings, and which should be most improved, is that of Vythia Shastra, or medicine ; yet we find it is in a low state, both in the West and the East. We find the Western system is not giving satisfaction to the people there, nor is it to the people in India. One European gentleman of high education told me that he never took European medicines in all his life, though he was then forty years of age, from the fact of his having no faith in them.

In India, prior to the introduction of European medicine, etc., the Eastern system was in a greatly deteriorated condition on account of its being in the hands of ignorant and quack doctors. But when the Western system was introduced into India the people here were dazzled, as in everything European, by the glossy exteriors and the chemist's clean crystal glasses with Latin names labelled on them, and took to them with great avidity. But now, after years of experience, we find that, excepting in surgery and midwifery, European medicines effect no permanent cure at all in chronic or difficult cases. We find in such cases that we have only to pay doctor's bills with no good results, inasmuch as the period of treatment is eked out to an indefinitely long time ; whereas it is known that for a small sum they are cured, after being entirely given up by the European doctors, by some Hindu doctors here or there who can be got at only with great difficulty. But according to the Western treatment, cures are effected only in cases where it is but a question of time. . . .

As regards diagnosis itself, there are eight diagnostic signs (according to the Hindus) to determine a disease, viz., the changes in the pulse, color, blood, tongue, etc., of which the most important and the surest is the first. Without a proper knowledge of this science, no man can be termed a doctor ; yet we find in the modern days many native medical doctors following their profession without a proper knowledge of this science. It is through it that the Hindus (I mean those few only who are intelligent and have got the old secrets) are able to state, without

speaking with their patients about their disease, etc., the nature of the malady as well as the symptoms and pains the patient is suffering from. Through it they are able to predict death, which is to occur not only months and days but even years hence. I think also that through this they distinguish between a trance and actual death.—*K. N. Iyer, in The Theosophist.*

SURVIVAL OF THE FITTEST.

To the query, "Are we not the Superior Race?" we may emphatically answer, "Yes;" but this affirmative will not satisfactorily answer a still more important question, "Are we the fittest to survive?"

Wherein consists the fitness for survival? In the capacity of self-adaptation to any and every environment; in the instantaneous ability to face the unforeseen; in the inherent power to meet and to master all opposing natural influences. And surely not in the mere capacity to adapt ourselves to factitious environments of our own invention, or to abnormal influences of our own manufacture, but only in the simple power to live. Now in this simple power of living, our so-called higher races are immensely inferior to the races of the far East. Though the physical energies and the intellectual resources of the Occidental exceed those of the Oriental, they can be maintained only at an expense totally incommensurate with the racial advantage. For the Oriental has proved his ability to study and to master the results of our science upon a diet of rice, and on as simple a diet can learn to manufacture and to utilize our most complicated inventions. But the Occidental cannot even live except at a cost sufficient for the maintenance of twenty Oriental lives. In our very superiority lies the secret of our fatal weakness. Our physical machinery requires a fuel too costly to pay for the running of it in a perfectly conceivable future period of race-competition and pressure of population.

Before, and very probably since, the apparition of Man, various races of huge and wonderful creatures, ~~now-extinct~~, lived on this planet. They were not all exterminated by the attacks of natural enemies: many seem to have perished simply by reason of the enormous costliness of their structures at a time when the

THEY WENT TO THE INNER
EARTH TO LIVE

earth was forced to become less prodigal of her gifts. Even so it may be that the Western races will perish—because of the cost of their existence. Having accomplished their uttermost, they may vanish from the face of the world—supplanted by peoples better fitted for survival.

Just as we have exterminated feebler races by merely *overliving* them—by monopolizing and absorbing, almost without conscious effort, everything necessary to their happiness—so may we ourselves be exterminated at last by races capable of *underliving* us, of monopolizing all our necessities, races more patient, more self-denying, more fertile, and much less expensive for Nature to support. These would doubtless inherit our wisdom, adopt our more useful inventions, continue the best of our industries, perhaps even perpetuate what is most worthy to endure in our sciences and our arts. But they would scarcely regret our disappearance any more than we ourselves regret the extinction of the dinotherrium or the ichthyosaurus.—*Lafcadio Hearn.*

NO MAN takes care to live well, but long; when yet it is in everybody's power to do the former, and in no man's to do the latter.—*Seneca.*

BEFORE the introduction of nitrous-oxide gas as an anæsthetic, various kinds of devices were tried to prevent pain in extracting teeth. One plan was the lightning, or electric-battery method, a copper wire connecting the battery with the forceps, through which a current was conveyed to the tooth at the moment of extraction. My first patient, suffering terribly from toothache, eagerly took the chair, having perfect confidence in the new method. Really he had more confidence than the operator. Everything being ready, the tooth was grasped and the electric current turned on; but the connecting wire, proving too short, broke just at the moment of the extraction, of course cutting off the current instantly. The tooth, however, was extracted, there being no time for repairs. The patient instantly left the chair, exclaiming: "The greatest invention of the age! I didn't suffer the slightest pain!" Here we have another practical illustration of the effect of mind over matter.—*Exchange.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

AS TO PLAGIARISM.

The fact has been brought to our notice that an article on " Psychic Development," which appeared in THE METAPHYSICAL MAGAZINE for November, 1895, contains some paragraphs which bear a striking resemblance to certain portions of a work by J. H. Dewey, entitled " The Way, The Truth, and The Life." The author of the article assures us that the source of her inspiration was the oral teaching of Eastern savants and a few standard Oriental books of reference, and that this MS. was prepared while she was in the Orient. She also claims entire unacquaintance with Dr. Dewey's works. The author seems to have submitted the article in good faith as an original production ; but in justice to Dr. Dewey we gladly make this acknowledgment of the similarity of both teaching and expression, and the priority of his copyright. We shall do all in our power at all times to prevent plagiarized writing from appearing in THE METAPHYSICAL MAGAZINE, and we hereby call the attention of contributors to the necessity of carefully avoiding the possibility of copying.

Apropos of this subject, Franz Hartmann, M.D., writes us from Hallein, Austria, as follows :

" The laws of nature are nothing new and continually rediscovered by many. If two writers describe the process of psychic development, which they have learned from their own experience, their descriptions will necessarily be very nearly identical in substance, if not in words : just as two writers describing the art of printing would explain it nearly alike. There is no reason why anybody should conceal a certain idea which he has discovered because somebody may have discovered and expressed the same idea before him. Otherwise the entire Bible might be considered a plagiarism of the Vedas, and nobody could preach any moral doctrine without being accused of plagiarizing."

CONVICTION AND DOGMATISM.

A "conviction" is a proposition held clearly and definitely in the mind—anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs; for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness. . . .

All real science is built on certainties. Only when a fact is definitely established, and its reality becomes a conviction, can it be of value to the world. A man of science, expounding scientific truths to the people, does not say: "It may be so, think as you like;" he says: "It is so; disregard it at your peril." All that awaits verification in the realm of may-be can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought; but it offers no sure basis for the guidance of men's lives. . . .

If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reiteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his convictions he may be, hold to them, live by them, die for them; but force them on others—no; not though they be the truest of truths, the most certain of certainties. . . .

Let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educated ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to any one in whom the spiritual faculties have not been educated and trained.—*Annie Besant, in The Theosophist.*

SOME CHANGES WROUGHT BY EVOLUTION.

If man has emerged out of animality into humanity, then he approaches his ideal just in proportion as he departs from the characteristically animal plane and lives on the distinctively human. In animals the whole life and activity are concentrated on the now. Man, on the contrary, by memory and imagination, and more and more as his distinctive human nature predominates, lives also in the past and the future. His life expands more and more backward and forward, until in the ideal man he lives equally in all time. For him there is equal reality in all moments—past, present, and future. He weighs in equal balance all events without any prejudice in favor of the now, and is thus, as it were, unconditioned by time. This is the ideal of wise and prudent conduct, the intellectual ideal.

Again, in animals the whole life and activity are concentrated on the self, although an unrecognized self, for selfhood is first recognized in man. Man, on the contrary, and more and more as his distinctive human nature predominates, lives also in and for other selves. His life expands and incorporates more and more the lives of others, through a realizing sympathy and love. He reaches his ideal in this direction when his life spreads equally over all other lives in proportion to their real work; when self-love no longer in the least disturbs the justness of judgment or unduly influences conduct; when self and other selves are weighed in the same just balance—in a word, when he is at last unconditioned by self. This is the ideal of right conduct—the moral ideal. The moral law of equal love to self and neighbor is now fulfilled. This ideal, first given by the moral insight of the Founder of Christianity, is now at last verified by science. Observe that the condition and beginning of this whole process of evolution are the recognition of selfhood in man; but observe also that man finds selfhood only to lose it again in love.—*Professor Le Conte, in The Educational Review.*

* * *

IDEALITY has been explained as a vision of the mind. That definition sets forth the great truth that the mind has vision—that it can see. Being able to see, it can likewise give shape to what it sees. It creates. It can see only that which has being. It can, by no possibility, perceive or conceive of a nonentity. If the human soul imagines an immortal life, if it conceives of a Supreme Being, who is essentially Life, Intelligence, and Goodness, then God and immortality are everlasting facts. Imagination has perceived them and given shape to the conception. No matter though what is real to one person seems unreal and even dogmatic to another; this is true alike of a toothache or a voice from the interior world.—*Alexander Wilder, M. D.*

PREACHERS SHOULD TEACH.

Teachers have been too often stewards who bring out only the old things from the treasury, words and acts fitted to another age. They go on using a phraseology which is not understood, preaching sermons about dead controversies and condemning heresies long forgotten. They teach ; but the people, tried and troubled by thoughts of duty to the rich and duty to the poor, find no help in their teaching. And sermons have become almost a by-word for dulness and inaptness. If the Church could send teachers who, in the study of modern movements and modern thoughts, had found a present Christ—if in the name of that Christ they could tell what Christ requires men to do—their words would convince of sin, of righteousness, and of judgment. Christ would once more prove conqueror, and men would give up their "rights" as they gave up their slaves.

Christ is in the world making himself felt when he is not comprehended. Teachers who would preach him as he is would compel obedience ; and if teachers could compel obedience to Christ, the problems which agitate society would be solved. They would, perhaps, be more able to find Christ in the present if they were better equipped for study. Bishops might with advantage set candidates for orders to read modern books, and in examination test their powers to observe the signs of the times. The knowledge of Paley, of Pearson, might, for instance, be supplemented if not supplanted by some knowledge of the movement of scientific and economic thought during the last fifty years, and proof be given that those offering themselves as leaders "perceive with their eyes and hear with their ears and understand with their heart." The bishops guide the study of the teachers, and with them more than with any others it rests to enable the Church to seize the opportunity of preaching a present Christ to a troubled world.—*Samuel A. Barnett, in The Contemporary Review.*

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THE whole burden of Jesus' preaching was to show that so long as the heart and mind were unpurged, all external forms and ceremonies were but whitewash to a sepulchre. This was also the teaching of his glorious predecessor, the Buddha, who specifically sketched in infinite detail and condemned the forms of hypocrisy, spiritual pride, and self-delusion. He had begun his training for the future struggle with Mara under the Bodhi tree, by learning and himself practising all the systems of Hatha Yoga, and discovering their futility as helps to salvation. The pure heart and clean mind alone permit one to attain salvation.—*H. S. Olcott.*

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HATRED ceases not by hatred at any time ; hatred ceases by love : this is an old rule.—*Buddha.*

BETTER JEWISH SERMONS WANTED.

The sermon is no longer an occasional luxury in Hebrew services ; it is a prime and regular necessity. If the ritual is to have a force in life, it must deal with the current problems of life. Surely no meeting for public worship is complete unless the word of God is expounded in accordance with modern needs as well as read in its ancient syllables. No doubt there still lingers an occasional irritation against the sermon ; here and there one continues to meet with grumblers who sigh with relief when the minister for once lets his congregation off without a homily. This, however, is not the fault of the sermon as an institution ; it is the fault of the preacher as an individual. Some of our clergymen take their sermons too easily. Only once or twice in a generation does there flash across the horizon of the synagogue a star like Jellinek, a born orator, who, nevertheless, regarded his weekly sermon as the object of his week's thought and labor.—*Exchange*.

* * *

A VISION.

Eyes so tender, so pure and true,
What are these visions I see ?
These depths in silence I'm seeking to view—
Come, tell all your secrets to me.

Shut in by the walls of unfathomed desire,
Seeking the Way 'mid the toilsome strife ;
Though the soul is bathed with a Holy Fire,
Art thou bitter or sweet, thou Cup of Life ?

Conscious of power but in captive bands,
Thou'rt brave to contend through the cruel years ;
Life's high hopes are lost in the shifting sands,
Yet awakening thoughts lie too deep for tears.

Behold a star in thy path, O blessed one !
It thrills thy soul, and groping its way
Responds to the Heaven's high-born Son
While hope brings faith in the Promised Day.

Fate cannot prove there is naught but night ;
The veil of clouds will be at last withdrawn.
The Soul shall awake to its Life and Light
And behold on the heights the splendor of dawn.

—*J. B. Miller.*

THE WISDOM RELIGION.

A student should engender thoughts of love, and create a feeling of sympathy between himself and his immediate associates. Never should this current of sympathy be allowed to break. A current of sympathy must be established between himself and the pure beings of the astral plane. This chain of sympathy has to be made by the links of love. Let him give good wishes, flash love to all beings, visible and invisible. There must be protection from evil influences on this earthly plane, as well as on the astral plane. . . . A student, in short, must be fortified by thoughts of love toward all beings. The desire for the acquisition of psychic powers must be given up entirely. Even the latent wish for them impedes spiritual progress. On the one hand it requires the expenditure of an unusual amount of psychic energy, which may result after all in failure, and in the other is an impediment to the acquisition of pure and higher knowledge. . . .

All ideas of sectarianism are absolutely repudiated by all the great teachers of the Wisdom Religion. The teaching of Gautama Buddha should not be called "Buddhism," and as a Buddhist I protest against it. It is not so spoken of in Buddhist countries, but called "Arya Dharma"—not the religion of the Aryans, the word *Arya* meaning "noble."—"The Visuddha Marga," in *The Theosophist*.

* * *

A PHOTOGRAPHIC WONDER.

A remarkable scientific achievement is reported from Wurzburg University—the discovery of a light that will penetrate and render transparent for photographic purposes most opaque substances, and especially the coverings of the human body, and wood. The inventor claims to have succeeded in photographing metal weights inclosed in a wooden case, and the bones of a man's hand through the integuments and muscles, the flesh being invisible.

The principle is not to be understood from any possible brief description by telegraph. It may be assumed that the integuments, the flesh or wood, or any covering, is rendered invisible in the photograph by being out of focus of the lens, while the contents which it is desired to photograph is made the focal point. The character of the light is not known. The uses of such an invention are endless, but it is the surprising character of the discovery that is most interesting.—*New York Commercial Advertiser*.

* * *

THINGS temporal are sweeter in the expectation; things eternal are sweeter in the fruition. The first shows thy hope; the other crowns it. It is a vain journey whose end can afford less pleasure than the way.—*Quarles*.

THE OFFICE OF PHILOSOPHY.

The office of philosophy is to unfold the perfect truth for our contemplation and willing obedience. It embraces the great world of causes within its scope, reaching clear to the absolute and permanent principles underlying them, to the end that the lessons derived from them may be applied in individual experience. Transcending the limits of common science and opinion, its domain is rather the nobler, illimitable sphere of intelligence which the higher natures occupy. All great action is such by reason of the enthusiasm by which it is inspired. It has a firm basis of faith, an intuition of the more excellent and firm assurance of truth beyond all seeming or expediency. The sentiment of worship in every human soul radiates into the thought and more or less directs the conduct. Philosophic aspiration after the good and beautiful in life is the outbirth of this motive and the endeavor to give it proper expression. Hence the speculative faculties of the mind must be developed in order that the practical achievement may be genuine and enduring.—*Alexander Wilder, M.D.*

* * *

THESE rules are said to be written in the ante-chamber of every Lodge of a real Brotherhood :

Before the eyes can see they must be incapable of tears.

Before the ear can hear it must have lost its sensitiveness.

Before the voice can speak in the presence of the Masters, it must have lost the power to wound.

Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart.—“*Light on the Path.*”

* * *

THERE is no such thing in God's universe as a principle of positive evil. Evil is the travail-pain of the soul's birth from the material surroundings to immortality, life, and joy. It is the friction of the spiritual life in its evolution from the material. Evil is therefore inevitable, but temporary. In one position it is good ; and in the absolute sense, it is right that evil is. It is only when by an attempt to force the animal rule of selfishness into the domain of the spiritual that good becomes evil, and right is transformed into wrong.—*H. S. Loveland.*

* * *

THE capability of great men in receiving impressions from a superior source is the secret of their greatness. The poem, the plan of battle, and the beneficent law are referred *to* them by those who do not understand ; but *beyond* them is the mental force of which they are the instruments un-
awares.—*Hudson Tuttle.*

THE ancients described the sun as the superior Viashnavite (subjective light) that pervades men for the explanation to become comprehensible. The subjective light which pervades man's being and raises him far above the level of brutes by his thinking and spiritual faculties is the light of Vishnu, or the sun. Let us suppose, as is usual, that it is in the heart or the brain. A spiritual man identifies his Self with the light that is working in him, and does all daily duties as the witness, and yet doer. Anything that tends to clog that light is a power of darkness, or Rakshasa. The change that is sleep during the night has its momentum even after the spiritually-minded man awakes. It is this that will create a host of cloudy powers before a man re-establishes himself in that spiritual light, and it is the pronounciation of the sacred syllable "Om" that is said to have the power of killing the Rakshasas. Since everything is done best when done in the season, the Brahmin does it in the morning of the day, or the time which gives the initial impulse to the day.—*A. Nilakanta Sastri, in The Theosophist.*

* * *

THOSE high-souled persons that do not commit sins in word, deed, heart, or soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtues, he that practises kindness all his life, is a *Muni*, even though he lead a domestic life.—*H. S. Olcott.*

* * *

IT often amuses me to hear men impute all their misfortunes to fate, luck, or destiny, whilst their successes or good fortune they ascribe to their own sagacity, cleverness, or penetration. It never occurs to such minds that light and darkness are one and the same, emanating from and being part of the same nature.—*Coleridge.*

* * *

EMILE BURNOUF says in his "Science of Religions:" "The Zend-Avesta contains the whole metaphysical doctrine of the Christians: the unity of God, the living God, the Spirit, the Word, the Mediator, the Son begotten by the Father, principle of life in the body, and sanctification of the soul."

* * *

THE Upanishad says: "A man who is free from desires, and from grief, sees the majesty of the Self by the *grace* of the Creator."

* * *

"HE who has the understanding, and whose mind is always firmly held—his senses are under control."

BOOK REVIEWS.

THE PSYCHOLOGY OF NUMBER. By James A. McLellan, A.M., LL.D., and John Dewey, Ph.D. 309 pp. Cloth, \$1.50. D. Appleton & Co., Publishers, New York.

The need of more exact educational methods is finding a definite expression in the various branches of learning. Since psychology itself has obtained rank among the exact sciences, and become susceptible of experiment and demonstration, it has supplied a mental basis even for mathematics. Measurement and mind find a common ground in the unit. "The Psychology of Number" is not only a valuable application of psychology to arithmetic, but it fills a definite place in the growth of educational methods and contributes to a field of learning in which there are as yet few competitors. "The mechanical side of training must be joined to the intellectual in such a form as to prevent the fixing of the mind in thoughtless habits. While the mere processes become mechanical, the mind should by ever-deepening insight continually increase its power to grasp details in more extensive combinations." This conception formed by the authors will apply to all branches of learning and will prove especially valuable in the study of arithmetic.

THE HIDDEN FAITH. By Alwyn M. Thurber. 294 pp. Cloth, \$1.25; paper, 50c. F. M. Harley Publishing Co., Chicago, Ill.

Occult teachings are here embodied in a story which is simple, interesting, and attractive for the casual reader. Those who look deeper than the surface will find the philosophy, and without difficulty will be able quickly to grasp and assimilate its principles. In the course of the story dissatisfaction brings inquiry to the husband, and the discovery that is made by him is soon shared by his wife. The mystic chapel is a modern adaptation of Orientalism, but its purpose is for concentration of the mind and meditation, by which all spiritual development may be attained.

YOURSELF. By Henry S. Taft. 31 pp. Paper, 25c. Published by the author, Providence, R. I. [For sale by The Metaphysical Publishing Co.]

As a brief explanation of the principles and basis of healing disease through metaphysical or spiritual power, this work will appeal to many who, by reason of incomplete knowledge, have previously failed to comprehend these principles.

PHRENOPATHY ; or, Rational Mind Cure. By Charles W. Close, Ph.D. Paper, \$1.00. Published by the author, Bangor, Me. [For sale by The Metaphysical Publishing Co.]

This system of mind cure is carefully arranged and distinctly expressed in short paragraphs, rich with meaning. Few works have appeared which are more practical and concise.

UNDER the advice and encouragement of Swami Vivekananda, the first number of *The Brahmavaddin* was issued in Madras, September 14th, 1895, and will continue to be published fortnightly. The object of this journal is to propagate the principles of the Vedantic religion of India, and to present the sublime and universal ideal of Hinduism for the improvement of the social and moral condition of man. This evolution of human perfection concerns all mankind, and rises to heights of philosophy and worship in which all differences of religion may be harmonized. It seeks a unity of Truth rather than a union of creeds. Subscription, \$2.00 per annum ; single copies, 15c. [For sale by The Metaphysical Publishing Co.]

* * *

OTHER NEW PUBLICATIONS.

Biochemistry and Mental Science. By Dr. George W. Carey. Paper, 25c. Published by the author, San José, California.

The Eternal Pilgrim and The Voice Divine. By Jehangir Sorabji. Published by the author, Hyderabad, Deccan, India.

The Divinity of the Flesh ; That Ghastly Altar Shadow ; and Plain Paper on Occultism. Three books by Fremont E. Wood. Poetry by Nan W. Healy. Each, paper, 50c. Published by the authors, Wichita, Kansas.

The Law of Expression ; or, The Order of Creation. By Alma Gillen. Published by the author, London, England.

Parenthood. By Dr. Alice B. Stockham. Published by the author, Chicago, Ill.

Ninth Biennial Report. Kansas State Historical Society. 174 pp.

Forestry in Our Schools. By J. O. Barrett. Published by *The Progressive Age*, Minneapolis, Minn.

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FOR the information of book buyers, the Metaphysical Publishing Co. begs to announce the purchase of the Circulating Library and sale stock of the Gestefeld Library and Publishing Co. The services of Mr. Harry Gestefeld have been secured, and he will have charge of the book counters and the Circulating Library. Mr. Gestefeld will be pleased to receive a visit from his friends and former patrons.

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PSYCHOLOGY AS A SCIENCE.

BY ALEXANDER WILDER, M.D., F.A.S.

"I marvel that in their books
They know not, with certainty,
What are the properties of the Soul;
Of what form are its members,
What region is its abode,
What breath, inflowing, sustains it."

—TALIESIN : *Elements of Knowledge.*

WE read in classic story of a famous sculptor who carved the statue of a beautiful woman so perfectly that he became enamored of it, and by the energy of his love procured it to be endowed with life, the faculty of speech, and all human qualities. In this tale we may find more than the lively conceit of a myth-maker, and we shall do well, accordingly, to give it our thoughtful consideration, and to seek for its profounder meaning. It is plainly the suggestion of inherent ability in the human being to effect what is earnestly desired and willed, even to the bringing of energy and the imparting of life and soul to what is relatively inert and moribund. We may find in it some explanation of the problem of our own existence. To comprehend this intelligently we must also grasp and understand what may be learned of the essential characteristics of mind and soul, and the relations of these to all things else. This kind of knowledge is appropriately ranked under the head of *Psychology*. It

includes within its purview all that pertains to the soul, its faculties and functions, and to its connections and relations with the body and corporeal conditions.

There are different interpretations, however, given this term by authors and lecturers, that are more or less variant and confusing. In some scientific circles it is chiefly employed to embrace the several types of insanity which are characterized by nervous derangement and mental aberration, overlooking entirely the higher spiritual nature. Sir William Hamilton explains it more critically, as denoting "the science conversant about the phenomena of the mind, or conscious subject, or self, or ego." Heysé, however, gives a more explicit definition. He distinguishes between the soul as the living principle, and the spirit as the rational or spiritual quality. He accordingly regards the terms *psychic*, *psychal*, and *psychical* as describing the relations of the human soul to sense, appetite, and the outer visible world, in contradistinction to those superior faculties which have to do with the super-sensible region.

We are frequently compelled, nevertheless, to accept everyday usage at the expense of critical accuracy of expression. The word *mind*, as employed by the older philosophic writers, denotes the spiritual element, whereas many consider it to mean the soul, and it is more commonly regarded as signifying the understanding or reasoning faculty. We may, however, avoid misconception to some degree by contemplating the nature of the soul itself. As contrasted with the body, it may very properly be described as a spiritual substance or corporeity. In this sense the Apostle Paul actually denominates it a spiritual body, as distinguished from the psychic (I. Cor. xv. 44). More definitely, however, it is the individuality, including, and yet in a manner distinct from, the superior, diviner element of our being. "In other words," as the eminent Professor George Bush declares, "the Soul is that principle in man that constitutes his personality; and this is but another form of saying that *the soul is the man himself, as a living, thinking, feeling, active being.*" This may be further shown very forcibly by comparing the passages in the three synoptic Gospels, in which

the phrase, "lose his own soul," is interchanged with the expression, "lose himself."

The philosophic thinker will recognize the fact of the different qualities and characteristics of the psychic nature. In the higher department it is intellective, and *knows*; in the lower plane it is moral and sensitive, and *feels*. The latter is more closely incorporated with the physical life; the former pertains to the noëtic and spiritual. They are by no means always concurrent in impulsion. We may feel and desire in one direction at the same time that our convictions move us in another. "So, then," says Paul, when noting this internal conflict, "with the mind [or noëtic faculty], I myself serve the law of God, but with the flesh the law of sin." The Apostle, it will be perceived, is careful in his use of terms. He represents our nature as consisting of "spirit and soul and body," and the *Epistle to the Hebrews* speaks of "the dividing asunder of soul and spirit." This distinction is often neglected in common speech, but we find no room left here for such indefiniteness. The spirit, or intellective principle, is plainly represented as the nobler element of our being. "The natural man" is an expression indicating unequivocally the person in whom the psychal quality is predominant. "He receiveth not the things of the spirit," says Paul, "and cannot know them; but he that is spiritual exploreth everything." The one may be learned, but the other only is wise.

The philosophers, it is proper to remark, while they made like distinctions, employed other terms. They regarded the spirit as simply the "breath of life," having no important quality of a superior character. In their descriptions it appears to have been similar to the *nervengeist* of the "Seeress of Prevorst," the principle imparting life and energy to the corporeal system. The soul was represented as being the entire personality, having the body for a temporal investiture; the sensuous part being intimately allied to the mortal nature, even perishing with it,* and the mind or intellect to the immortal.

* "The junior divinities, receiving the immortal principle of the soul, next fashioned the mortal body, making it entirely to be a vehicle thereto, and forming within

The same concept appears in the books of *Genesis* and *Job*. "The Lord God formed man—dust of the ground," the one record declares; "and he breatheth into his nostrils the breath [*nasama*] of life, and man is a living soul." Elihu is somewhat more explicit. "There is a spirit in man [or human-kind], and the inspiration [*nasamat*] of the Almighty maketh them intelligent" (*Job* xxxii. 8). Thus the understanding or intelligence is set forth as an outcome, projection, or descent from the superior intellect, the pure or intuitive reason, by an inflowing of the Eternal Mind.

At this point we digress in order to note the office and relations of the psychic to the corporeal nature:

PSYCHOLOGIC PHYSIOLOGY.

"For of the soul the body form doth take;
For soul is form, and doth the body make."

—*Spenser*.

It is almost superfluous to remark that the whole mental and psychic portion of our being is by general consent recognized as pertaining to the nervous system. We must, however, repudiate the opinion that emotion, thought, and intellection are merely products of that part of our constitution. The higher intellect has not grown out of the physical nature, like a mushroom out of sordid earth. It made the external nature and is not made by it. Possessing the faculty of intellection, signified by thought, speech, and act, the spirit of man "goeth upward," while that of the beast "goeth downward to the earth." This faculty is the patent of nobility from the eternal world. Because that such is his nature, man has a brain and outlying nervous structure, superadded to the vital and organic system, and fashioned by the creative energy of the mind, surpassing all that any animal has. The form of the body follows and is shaped by the directing power of the soul. Hence,

it a separate mortal kind of soul, possessed of certain dire and necessary passions. . . . They lodged man's mortal portion separately from the divine, in a different receptacle of the body" [the thorax and trunk].—*PLATO: Timæos*, xliv.

as bramble-bushes do not bear grapes nor are produced from the seeds of grapes, so the human soul is never found in association with a body other than human.

The nervous system, corresponding to the psychic nature, is therefore twofold. There is the cerebro-spinal axis, consisting of the brain with its commissures, the sensorium beneath, the cerebellum to supplement and perfect the action of the brain, the spinal cord and nerves—all radiating and proceeding from that centre of force, the *medulla oblongata*; likewise the ganglial or sympathetic system, including the various ganglia of the viscera and outlying regions, with the prolongations and nerve-cords which unite them to one another and to the other parts of the organism. The origin of the sympathetic nervous system is in the solar or semilunar ganglion at the epigastric region of the body. From this point all its branches and kindred structures proceed, and to it every emotion refers itself as to a common centre. The instinct of the child and the observation of the intelligent adult abundantly confirm this. We all know the sickening feeling of fear, the exhilarating effect of joy, the morbidic and restorative influences of the various emotions, according as the will is itself enfeebled or aroused into energetic activity.

A ganglion is a collection of minute nervous vesicles and molecules, and its principal office is to elaborate and disseminate nerve-force. The sympathetic system is termed *ganglionic*, because it consists chiefly of nerve-structures of that character. The structure of the ganglia of that system is essentially different from that of the ganglia of the cerebro-spinal axis, thus significantly indicating a corresponding diversity of functions.

The *medulla oblongata*, at the summit of the spinal cord, is formed at a very early period of ante-natal existence. It is the germ from which the entire cerebro-spinal nervous system is developed, and has been defined as the equator of the cerebro-spinal axis and the seat of energy of all the organs within the skull. From the little bulb at the upper extremity of the spinal cord are produced the striate bodies, the optic thalami, the corpora quadrigemina and other ganglial bodies of the

sensorium, the cerebellum, and finally (the highest and noblest of all) the cerebrum itself. It has been aptly suggested that these various organs are the roots of the Human Tree, and that the spinal cord with the innumerable nerves issuing from it are the branches.

With such a comparison, it will be pertinent to contemplate the ganglionic system as auxiliary, affording the physical energy for its support. The countless ganglia of which that system is composed are so many centres and sources of nervous and vital force. The great central ganglion at the pit of the stomach has its name of *semilunar* from its peculiar shape. It is sometimes denominated *solar* because that region of the body was anciently believed to be under the special control and vivifying influences of the sun.

These ganglia abound through the entire interior of the body, and are named from their respective situations—cephalic, thoracic, and abdominal. There is also a double chain of them, more than fifty in number, extending all the way beside the spinal column, which are likewise designated by their localization—cervical, dorsal, lumbar. They give off fibres to the spinal nerves as these issue from the vertebral cavity, and thus constitute an important part of the nerve-trunks from their origin to their extremities.

There are also *plexuses*, or networks made up of nerve-cords from ganglia of the sympathetic system and filaments from certain of the spinal nerves. In this way the whole are combined in one complex nerve.

It is not in our power to define the extent or amount of the aggregate mass of the ganglionic nervous system, but one writer declares that it constitutes a great part of the volume and weight of the whole body. This will seem plausible enough when we bear in mind that it extends over the internal organs, where the spinal nerves have but a limited distribution; that it lines the blood-vessels with its fibres, permeates every gland, and has fibrils in the same trunk with every nerve of the other systems. The innumerable glandular structures are thus supplied as well as the thoracic and abdominal viscera. The in-

ternal organs are more abundantly furnished than external ones; hence the female body, by virtue of its peculiar conformation, has a much larger quantity; and accordingly, from this richer endowment, women and the females of the animal races are generally longer-lived and more able to endure. If this nervous connection should be broken off from any of these organs or viscera, the effect would be like an actual removal. Its specific vitality would cease, and its contribution to the sum total of the bodily life would be withheld.

Descartes taught that the soul and corporeal nature interpenetrated in every part of the body, "really one, and in a sense indivisible." He insisted, however, that one point, midway in the head, may be called in a special sense the seat of the mind. In the *conarion*, or pineal gland, thought and the vital forces meet and communicate. A later writer, adopting this hypothesis, designated this gland as the central ganglion, "worthy of being styled the president of the organic system." This is certainly plausible; for the pineal gland is connected by "peduncles," or bands of white fibre, to the optic thalami, and injuries of it will produce ophthalmic disturbances, and these in turn will extend to other organs of the cranium and over the body, producing death if carried to a sufficient extent.

In short, the cerebral and spinal systems acting together perform the several functions of sense, thought, and decision. Impressions are conveyed to the brain, reflected upon, passed over to the cerebellum in order to complete the work (sometimes denominated "unconscious cerebration"), and returned to the consciousness for final decision and action. The philosophers have but expressed the universal experience and conviction, when they declare the head to be the temple and abode of the rational soul or intellectual principles, "our most divine and sacred portion."

The ganglionic system is directly employed with the vital and organic functions: respiration, nutrition, secretion, absorption, calorification. These being under its immediate influence and control, it must operate equally at the brain as at the stomach, at the spinal cord as at the liver. The entire sys-

tem operates consentaneously, and in direct harmony with the mental and psychic impulses upon the thought and emotional impressions.

It is evident, therefore, that the germinal principle of the body is nerve-substance, and that all the parts, tissues, membranes, and histologic structures are outgrowths or evolutions from the ganglial system, if not simply that system extended and differentiated. Ackerman insisted upon the hypothesis declaring the ganglionic nervous system to be the part first formed and the germ of everything that is afterward to be developed. It is fully formed, Blumenbach affirmed, while the brain appears still a pulpy mass. "The first effect of the vital properties, whatever they may be," says Lawrence, "are directed toward the development of a Central Organ, the solar ganglion predestined to hold a relation to the dull and unmoving organism precisely as that of the vital fire to the animated statue of Prometheus."

It is the foundation which is laid before the superstructure is built. While the brain and spinal marrow constitute this organism by which man sustains relations with the external world, the ganglionic system is the organ of subjectivity. He feels with it, and from this instinctive feeling in joint action with the reflective faculties he forms his purposes. "We will find," as Dr. Kerner remarks, "that this external life is the dominion of the brain—the intellect which belongs to the world; while the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic and ganglionic system. You will further feel that, by virtue of this inner life, mankind is bound up in an internal connection with nature." Dr. Richardson is equally positive. "The organic nervous centres," he declares, "are the centres also of those mental acts which are not conditioned, but are instinctive, impulsive, or, as they are most commonly termed, emotional."

Hence, instinct is essentially a portion of the ganglionic system. The infant manifests it in common with the various tribes of animals; it is alike in both, and is not amenable to the reasoning faculty. The emotions are exhibited through

this part of the physical structure. Every new phase of life, every occurrence or experience which we encounter, immediately reflects its influence upon the central organism of the body and upon the glandular system. Emotional disturbance affects every vital function. We lose our appetite for food, we are depressed and languid, or cheerful and buoyant, at the gratification or disappointment of our hopes, or at some affectional excitement. These influences, if prolonged and carried to an undue extent, will bring about permanent disorder. Such manifestations as the impairment of nervous force, weakness and vacillation of will, lack of decision, depressing emotions, and irregular action of the muscles are directly resultant. They are by no means to be referred primarily to lesions or morbid conditions of the brain or spinal system, but belong to the organic centre itself. The whole range of disorders characterized as *nervous* have their beginning there. Persons afflicted with such complaints generally exhibit more or less of something amiss with the liver or stomach, or the parts accessory or subordinate to these organs. This is true of epilepsy, hydrophobia, tetanus, delirium tremens, hysteria, chorea, and paralysis in its several forms. Insanity is not an exception; it is chiefly a functional disorder, and really a disease of debility.

Dr. Kreysig carries this hypothesis to the entire category of bodily disorders. He declares in so many words that "the elements of general and internal disease, or the morbid predispositions which form the most important objects of treatment, may all be reduced to vitiated states of the blood and lymph, or to derangements of the nervous system." The symptoms manifest in the various complaints confirm this statement. Fever exhibits results analogous to those produced by blows at the pit of the stomach. Cholera exhibits like evidences of impairment. Violent exertion which exhausts the vital force at the physiological centre, the solar nerve-tissue, the shock of surgical operations, the passions, fear, grief, anger, even sudden joy, will attack the citadel of life, paralyze the sympathetic system, suspend the various functions, and even produce death when sufficiently intense.

Microscopic observation, in its present stage of completeness, has not afforded conclusive evidence to the contrary. Changes sufficient to produce the most acute diseases, and even to subvert life itself, may take place in the nervous system without being demonstrable to the senses. It is evident that a power or influence is operative which transcends the province of common scientific explorations. We are thus brought again to our starting-point—

THE HIGHER PSYCHOLOGY.

It is apparent that the psychic entity, which has the closer relations to the natural world and to the corporeal structure, is more directly accountable for the accidents and disorders of our every-day life, whether physical, moral, or social. That it pertains to the ganglionic rather than to the cerebral system as its informing principle is undoubted. Through it we love and hate, hope and fear, trust and doubt, become disordered in body, are restored to health, and are preserved without scath although the pestilence walk at noonday. This is a knowledge pertaining to the higher medical art, and of inestimable value.

By no means need we suppose that the methods now in vogue, consisting as they do of temporary expedients, unphilosophic opinion, inability to investigate causes, and an unscientific medication which often conflicts with the native healing forces of the body, can always predominate. There must be an aim to recruit as well as sustain the vital forces. The dreams of sages and prophets were not altogether visionary. It is true that virtue can pass from one person to another to heal the sick and cheer the despondent. We may not even scorn or disregard as irrational or fanciful the belief that these things may be done by energy derived from a superior source. More things are possible than some incredulous individuals are willing to acknowledge.

That mental shock and despondency, even imagination, can produce disease and cause death is a familiar fact. Cancer and consumption are thus occasioned. Certainly it is reasonable

that there is an equal and even a superior vivifying energy of mind, spirit, and will, to overcome morbid influence and restore to soundness. Macbeth's demand was by no means without warrant :

“ Canst thou not minister to a mind diseased ;
Pluck from the memory a rooted sorrow ;
Rase out the written troubles of the brain ;
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart ? ”

“ Of all truths we know,” says Dugald Stewart, “ the existence of mind is the most certain.” We feel conscious that that something of us that thinks and wills and reasons is permanent and enduring. While the body is in a state of constant change, and every particle of it is wasted and replaced within a certain period, the being that we recognize as self, as our own actual personality, remains essentially the same. There is an eternal life, a life of the eternal world, which was before our birth upon this earth, which still is, and will be after our existence here shall cease ; and of that life and that eternity we are essentially a part. Plato has explained this as one who knows. “ With respect to the highest and most leading part of our soul,” says he, “ the Deity assigned this to each individual as a demon, or superior intelligence. It resides at the summit of the body, and raises us from the earth to our cognate place in heaven.”

In conclusion, Psychology as a science includes in its purview the higher elements of human physiology, the more genuine methods of the healing art, and whatever relates to the interior mental and moral nature of man. Well understood, it realizes an expertness in all these departments of knowledge. It transcends empirical science by a nobler philosophy. It takes account of all which we need to know about man and his necessities, his relations to his fellows and to the world beyond. It is exalted in its scope without being visionary ; intuitive, without being irrational or illogical. It has in its province all

that is to be desired, believed, or known. Sublime as the highest vision can render it, it pertains to the thought and every-day life of the feeblest and the humblest. It is the wisdom of means as well as ends. It overlooks nothing. It is the real art of accomplishing. Sage and scientist have no monopoly of it that can exclude others less favored of circumstance or fortune. It is the knowing of the right and true in the right way and with the right purpose.

WHENCE AND WHITHER ?

BY CORA LINN DANIELS.

WITH the old Persian poet, the soul of one who is thoughtful may question :

“ What, without asking, hither hurried Whence ?
And, without asking, Whither hurried hence ? ”

—and stand appalled at the possibilities of his own being, or the unknown realities of an unremembered state. For the history of the world abounds with occult speculations, theories, beliefs, and alleged facts which offer the profoundest subjects for inquiry and lead the earnest mind to an almost solemn examination of their claims. He who was called by ancient chroniclers “ the king of the wise, in science unrivalled, the very paragon of his age ”—Omar Khayyam—wrote in one of his most exalted moods :

“ Up from Earth's centre through the Seventh gate
I rose, and on the Throne of Saturn sate,
And many a knot unravelled by the road,
But not the master-knot of human fate.

“ There was the Door to which I found no key ;
There was the Veil through which I could not see ;
Some little talk awhile of Thee and me
There was—and then no more of me and Thee.”

And this supreme mystery has been the theme of thought for centuries before and after him—from the Hebrew revelation to the last exposition by a fledgling divine ; from the dim antiquity of hoary India to the last séance of a spiritualist medium in our new and sceptical metropolis of America.

What are we ? Where did we come from ? Where do we go ? Have we always existed ? If so, in what form ? Shall we always exist ? If so, in what state ? These questions force themselves upon the dullest intellect and grow more tremendous in scope and meaning the more that intellect becomes

broadened in its powers. Assuming that the spirit of man has always existed in some form, one of the most ancient and most universal beliefs has been that it returns to earth periodically ; and out of this has grown the theory of the transmigration of souls—held by some thinkers even to this day.

The reincarnation of Buddha is well known to be an article of belief among the Hindus ; and although according to Mr. Stanislas Julien, the French translator of the sacred Chinese texts, there is a verse in the *Lotus* which says that “ A Buddha is as difficult to find as the flowers of Udumbara,” yet the testimony of many eye-witnesses—among them the eminent scientist and sceptic, the correspondent of the French Institute, the Abbé Huc, whose works of travel in Thibet and China made him renowned—at least gives a practical value to the often-claimed fact. If we refer to ancient authorities for narratives of reincarnation we can readily find hundreds from different nations and times. Those who have veneration for all things old must naturally take the theory into consideration ; but to those who cannot conceive of living their lives over again without a certain shrinking and abhorrence, the following doctrine (held by the adepts and mystics of remote periods) will bring encouragement and comfort :

“ They reasoned that reincarnation, *i.e.*, the appearance of the same individual, or rather the same spirit in a human form, twice or more upon the earth (sometimes at periods of time widely apart) is not a rule in nature but an exception ; that it is preceded by a violation of the natural law of harmony, and happens only when nature, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral soul which has been, as it were, tossed out of the circle of necessity by accident or crime.”

Doubtless they argued that the allotted period of life here is analogous to the allotted period of the physical embryo, and that if, according to nature, we are “ born again ” (naturally) out of the earthly and physical into the heavenly and spiritual, ours will be a true and living birth ; while if through violence or crime we are thrust out of the physical envelope before the proper time, we shall have but imperfectly formed spirits, unable to breathe the spiritual atmosphere, and must go back to

complete our spiritual form. The Catholic prayer: "From sudden death, good Lord, deliver us," may have arisen from some deeper instinct or knowledge on the part of the fathers of the Church than is generally understood, since it appears that the instantaneous severing of the soul and body of a healthy organism may produce the terrible result of reincarnation!

"A dead man weighs as much as a living one." Thus do materialists deny the presence of anything in the human frame but matter. "How much does the soul weigh?" they ask, as if this question were a clincher and that no one could reply to their unfaith. What is the weight of electricity, or of light, or of sound, or of thought? The brain weighs no more alive than dead; yet in one case it is filled and permeated with thought, and in the other the thought is gone. "Though I were perfect, yet would I not know my soul," exclaimed Job, in his humility. Surely those who deny they have a soul because they cannot weigh it are in a far worse situation than he! Yet thought can overcome the attraction of gravity even in these very sceptical minds. Their bodies are tied to earth, but their thought can fly to Saturn in an instant. They do not deny that they have ideas, and very logical and practical ideas, too—solid, profound, and real. How much do they weigh? An old writer asserts:

"Spirit follows a line parallel with that of matter, and the spiritual evolution goes hand in hand with the physical; therefore—if grossly attached to earth, the senses, and sensual pleasures—the body, vital with physical forces and pulsing with animal vigor, when instantaneously severed from its spiritual counterpart, receives a shock sufficient absolutely to thrust out the spirit and soon falls into decay. But the spirit, by exercise of supreme attraction and will, may enter another body and become once more a living human being."*

Thus taught the sages of the old-time world; and modern spiritualism (in some of its finer phases) claims to disclose to the earnest student a glimpse of confirmation—a lifted corner of the veil which so "thinly intervenes" between that other existence and our own. Of course it is highly romantic and

* Will that "other body" weigh more upon the spirit's entrance?

wonderful, and we listen to it with what the Indian fakir would call "long, dull Western ears," and toss it off with a smile of conscious superiority. *We* shall never reincarnate! How do we know we are not reincarnated now? If we never did live in a previous existence, somehow, somewhere, how come we to live now?

After all the arguments have been weighed and sifted we come to new ideas on this strange subject. Reincarnation presupposes pre-existence, and we can all remember a time when we seemed to catch a fleeting glimpse of something we had experienced before, without knowing just when or where. Tennyson in his wonderful "Two Voices," which is perhaps the only successful attempt to put philosophy, logic, and metaphysics into true poetry, has thus tersely put the whole objection to the position of those who deny Plato's doctrine:

" A vague suspicion in the breast
That to begin implies to end."

But if there is no end and no beginning, but an eternal round of being, and we have *come again*—what a downfall for some of us who have lapsed from that to this!

Reincarnation has its votaries to-day as well as in that distant epoch when Cheops ruled the world; and while the idea must enter the Occidental mind with the slow gain of one or two hundred believers in a generation, the Oriental character—ever prone to the strange, the hidden, the so-called supernatural—receives it with the ease and grace with which it conjures up its fairy tales and gives to us, throughout its fascinating literature, its long-retained conception of the eternal, ever-changing soul.

As a striking instance of an innate tendency, even in the Occidental mind, to have vague fancies of a life before, note Wordsworth's immortal lines:

" Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar.

“ Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.”

In the immediate present we have that remarkable novel by George Du Maurier, “ Peter Ibbetson,” which delineates the various phases of the belief in a past existence for the hero, whose ears ring with a chime :

“ There is an old French air,
A little song of loneliness and grief,
Simple as nature, sweet beyond compare,
And sad past all belief !

* * * * *

“ And when that little song
Goes ringing in my head, I know that he,
My luckless, lone forefather, dust so long,
Relives his life in me ! ”

Perhaps there is no more singular testimony to the belief in an existence prior to the present life in the body than that given by Jesus Christ in one of his most solemn moments: “ Before Abraham was, I am.” And in that marvellous prayer before the crucifixion he uttered these words: “ And now, O Father, glorify thou me with thine own Self, with the glory which I *had* with thee *before the world was*. . . . Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me: for thou lovedst me *before the foundation of the world*.”

But, unillumined by that strange knowledge or transcendent faith, following thoughtfully the quatrains of my favorite poet Omar, I come once more upon lines which portray, more eloquently than mine, my own position on this question :

“ Then of the Thee in me, who works behind
The Veil, I lifted up my hands to find
A Lamp amid the Darkness ; and I heard
As from Without, ‘ The Me within Thee, blind. ’ ”

THE ELEATICS AND CHINESE ON "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE fundamental conception of the Ionic school of the early Greek philosophers was that of "one ever-changing, self-developed universe." Ritter has called their system "Dynamical Physicism." The next school in chronological order is the Italic. The fundamental idea here is "one unchanging, self-existent universe." If we follow Ritter's method of naming these schools, we must call this one the school of Transcendental Physicism. Its most renowned philosophers are Xenophanes, Parmenides, Zeno, and Melissus. They are also called Eleatics—from Elea, in Lower Italy, where most of them resided as colonists.

Xenophanes (about 569 B.C.) "brought the sword" to the world. Though a poet himself, he fought the poets bitterly for their idle tales and anthropomorphic presentations of the Deity:

"Such things of the gods are related by Homer and Hesiod
As would be shame and abiding disgrace to any of mankind:
Promises broken, and thefts, and the one deceiving the other."

He firmly believed in

"One God, of all beings, divine and human, the greatest;
Neither in body alike unto mortals, neither in spirit."

Note this scathing criticism:

" . . . men foolishly think that gods are born like as men are,
And have, too, a dress like their own, and their voice and their figure:
But if oxen and lions had hands like ours, and fingers,
Then would horses, like unto horses, and oxen to oxen,
Paint and fashion their god-forms, and give to them bodies
Of like shape to their own, as they themselves too are fashioned."

But Xenophanes was not bitter by nature. His satire grew out of his clear recognition of the unity and perfection of the Godhead. He knew too well how little we can and do know. Timon, the sillograph, puts these words into the mouth of Xenophanes:

" Oh that mine were the deep mind, prudent and looking to both sides !
I am now hoary of years, yet exposed to doubt and distraction
Manifold, all-perplexing ; for whithersoever I turn me
I am lost in the One and All."

Xenophanes,* "looking upon the whole heaven, affirmed that unity is God." Many philosophers have interpreted this saying by declaring that Xenophanes held the doctrine that "God is a sphere." But Xenophanes was neither a physicist nor a mathematician. He was a poet. With the poet's intuition he looked to Heaven, the all-encompassing element, and proclaimed *that* the great Being. Cousin† also holds that view. He says:

" The epithet *spherical* is simply a Greek mode of speech to indicate the perfect equality and absolute unity of the Deity, and of which a sphere may be an image. The *σφαίρικός* of the Greeks is the *rotundus* of the Latins. It is a metaphorical expression like that of 'square,' which means *perfect*. This latter expression, now commonplace, had at the beginning of mathematical science something noble and elevated in it, and is found in most ideal compositions of poetry. Simonides speaks of a 'man square as to his feet, his hands, and his mind,' meaning an accomplished man. The metaphor is also used by Aristotle. It is not, therefore, surprising that Xenophanes, a poet and philosopher, writing in verse and incapable of finding the metaphysical expression which answered to his ideas, should have borrowed from the language of imagination an expression which did express his idea."

What Xenophanes looked for and found was the All:

" Wholly unmoved and unmoving it ever remains in the same place,
Without change in its place when at times it changes appearance.
But finite things were moved by the All—
Without labor, he ruleth all things by reason and insight."

* Aristotle: "Metaphysics," IV.

† "Nouveaux Fragmens Philosophiques," page 79.

He did not take his stand upon space and duration. He knew that our dignity consists in thought. I feel inclined to attribute to him the words of Kant : *

"Two things fill my spirit with ever-fresh and increasing wonder and awe, the oftener and the more steadfastly my thoughts occupy themselves therewith : the starry heavens above me and the moral law within me."

The fragments left us of Xenophanes's writings are so few that it is difficult to say what he really taught. He is reported to have described the Deity as homogeneous, viz., "to have maintained the qualitative simpleness of the divine essence simultaneously with its unity." † But the general idea conveyed by the fragments is that Xenophanes did not apprehend Being in a purely metaphysical manner, but theologically as the Deity, the Divine Spirit ruling the universe. "Metaphysics with Xenophanes sprang not from the consideration of Nature, but from the conflicts of reason with the existing theology." ‡ We owe it to Xenophanes to say that he was the first §—in the West—to say "everything is one," though he did not give this unity a very definite determination. His successor, Parmenides, carried the Eleatic doctrine to its logical end.

Parmenides (about 515 B.C.) holds that the All, in itself, can only be conceived as One, because the All (viz., all that exists) is in its essence the same. Only Being is. Non-Being cannot exist ; it cannot even be expressed or conceived. Being cannot begin nor cease to exist. Being *is* ; it never *was* nor *will be*. It exists in the undivided Present. Being is indivisible ; all space is filled with Being. Being is immovable and cannot be incomplete or defective. Thought is not separate from Being, for there is nothing outside Being. All thought is thought of Being. With Parmenides, Being and thought are identical. He recognized in all things but One—Being. The Non-Being of popular opinion he likens to night, while Being is light, or

* "Kritik der praktischen Vernunft." *Beschluss*.

† E. Zeller : "Philosophie der Griechen," I.

‡ Teichmüller : "Studien zur Geschichte der Begriffe," page 612.

§ A. Schwegler : "Geschichte der Philos.," VI.

fire. Some authorities say that he called Being and Non-Being respectively "warm and cold, fire and earth." *

Passing by Zeno, we come to Melissus (about 440 B.C.), who, like the former, defended the doctrine of Parmenides. All that has been transmitted to us of Melissus's doctrine of Being, says Zeller,† may be reduced to the four determinations of its eternity, its infinity, its unity, and its invariability. That which *is* is underived and imperishable. Were it derived, it must have come either from Being or from Non-Being. Of course it cannot be derived from the latter. If it arises from Being it is not derived, but has existed previously. If it passed away it must resolve either into Being or into Non-Being. Of course it cannot become non-existent, and if it passes into Being it cannot be said to perish. If Being is eternal it must also be infinite, having no beginning nor end. Melissus directly infers the unity of Being from its unlimitedness. If there were several Beings, he says, they would necessarily all be limited in regard to each other. If Being is unlimited, it is also one. Multiplicity in Being is inconceivable. The many must be separated by the void; but there can be no void, for that would be Non-Being. Being cannot move; it can experience no increase, no change, no pain; it is changeless, invariable.

The distance between the practical notions concerning Being held by the Eleatics and those of the Chinese is not so great as it might seem. Xenophanes's doctrine that "God is a sphere" may receive a very good commentary from the Chinese idea of "Heaven;" and if we attribute to him the saying of Kant about the starry heaven and the moral law, we obtain from Chinese sources still more help to understand him. The fundamental idea of Chinese life may well be said to be the "Being" of Parmenides and Melissus. At any rate, to the Greek philosophic speculations, which in themselves are only theoretical, we find in Chinese life a corresponding practical realization. I am not now speaking of the modern Chinaman,

* For further notice of Parmenides's philosophy of Being, the reader is referred to my article in *THE METAPHYSICAL MAGAZINE* for March, 1895.

† E. Zeller: "*Geschichte der Philos.*" IV.

but of that Chinese life which culminated contemporaneously with the above-mentioned philosophers. I say "culminated contemporaneously," but the phrase must not be understood historically; for China, like India, lies as it were outside the world's history.

History begins with the self-development of the race, or the point at which man develops consciously toward a definite end. In China there is no such development; there is only a stationary condition, or, as we must call it, an existence in Being. The Chinese are in the ever-present Now. Their so-called historic records are not chronology as we understand it; they are pure image-makings. A nation or a people that does not make a distinction between a lower natural and a higher natural existence, but merges both into one idea, is one kind of un-historic people,* as, for instance, all savages. A people that does not live for earthly ends, but allows all purposes of time and space to be pushed aside for a universal idea—as, for instance, the Hindus—is also an un-historic people. Finally, a people living entirely for earthly purposes, even though these are pure expressions for the higher natural life, and to which the higher natural life is identified with earthly purposes, is likewise an un-historic people. Such a race is the Chinese.

When I call that Chinese life, which I shall now describe, contemporary with those Greek philosophers, I mean that contemporaneously with them it becomes evident to the rest of the world. The central principle is a semi-mythical person, Fo-hi. Legge makes him historic, placing him 3322 B.C. From him (or it) comes Fohism, and from Fohism comes both Tao-ism† and Confucianism. The term *Fohism* is also synonymous with Chinese Buddhism, but I speak of it as the early religion and philosophy of China.

Foh, or Fohi, is "Being." We shall perceive it from the way the Fohists live. They do not reflect; the unity of substantiality excludes all distinctions and contrasts. Europeans have

* Oscar Roeder: "Om de uhistoriske og historiske Folk," VII.

† See my paper on "Tao: the Chinese 'Being,'" in THE METAPHYSICAL MAGAZINE for May, 1895.

always marvelled at the country which did not seek connection with the outer world. So thoroughly did the Chinese rest in Being that immobility resulted. To their thinking, the family was the only representation of Being. The family conception was a very wide one, for it embraced all ancestors and the heavens. If a child disobeyed it virtually separated itself from the Substance (Being) of his being. The State, in which the emperor represented the father, was but another name for the family. A man's duties all relate to his family or State connection, or, to express the idea philosophically, they relate to Being and nothing else.

Man is the master of his own destiny and the equal of heaven and earth; he can influence the course of nature so long as he maintains his true relation to Being. When those who are now out of universal order shall again have become the equals of heaven and earth, then "all things shall be nourished and perfected." Among pregnant sayings is this of T'sang: "The great Being has conferred even on the inferior people a moral sense, by obeying which they attain a constant nature."* To express this in Chinese metaphysics we would say that Heaven in giving birth to all people affixed to them and everything a corresponding law, which it is the duty of men to study and to obey. This is the "to be:"†

"The sage is born in possession of knowledge and perfect purity. He obeys without effort the promptings of his nature, and thus maintains a perfect uprightness and pursues the heavenly way without the slightest deflection. He alone, possessing all the sage-like qualities, shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, mild, fitted to exercise forbearance; impulsive, energetic, firm, enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the mean, correct, fitted to command reverence; accomplished, distinctive, concentrative, searching, fitted to exercise discrimination. All-embracing is he, and vast; deep and active as a fountain, sending forth in their due seasons his virtues. All-embracing and vast, he is like heaven."

* Shu-King, T'sang Kaon.

† Chung Yung and R. K. Douglas: "Confucianism and Taouism."

Being is seen under the aspect of Destiny, and it is said that when destiny, benevolence, righteousness, propriety, and faith find their development in thought and action they become the ideal nature—true Being in man. Destiny is not a fatalistic term. That which Heaven gives is destiny, and that which man receives is nature. Destiny is to Heaven what nature is to man. Prayer is unnecessary because Heaven does not actively interfere with the soul of man.

So completely are the Chinese (the Fohists) absorbed in Being that they do nothing of or for themselves, but address themselves to the universals when they act. When one of the Ming emperors made a change in the title of Shang-te, he announced it to all ancestral spirits, to those of heaven and earth, of the hills and rivers, of the land and grain, and to all who heard him make the change. What a beautiful realization of universal consciousness! The great pulse of Being throbs through his veins.

The religion of Shang-te is the most ancient as well as the most sacred form of Chinese worship. Shang-te lords it over the azure heaven. From this we must conclude that Shang-te is a personification of Being. It is certain that Shang-te was looked upon as the impersonal heaven, and later commentators affirm that Shang-te is Heaven, Azure Heaven, the Greatest Deity in the Purple Obscure Palace, the Most Honored One.

To become a superior man, or to "stand in Being," we must follow the rules of "The Great Learning," which demands that we first of all extend to the uttermost our knowledge, for "knowledge becomes complete by investigations and makes our thoughts sincere, and by sincere thoughts our hearts are rectified." A man cannot arrive at "the heavenly way" by any mere belief; "he must learn." But "learning without thought," said Confucius, "is labor lost, and thought without learning is perilous." Our own thinking must harmonize with Universal Thought, or Being. Our learning must not be for self-improvement, nor even a knowledge of one's own faults, but solely for truth's sake. Self-improvement is vanity, and knowledge of our faults is negative knowledge. Learning truth

for truth's sake will improve self and show our faults, and these two objects will then be in their right place. The surest foundation on which to establish the will is learning. Rectification of the heart follows upon learning. "The man who does not know, who is under influence of fear, who is under the influence of fond regard, sorrow, and distress, does not look when he sees, does not understand when he hears, nor taste what he eats."

Not only "completion of knowledge" and "rectification of the heart" are necessary to true Being, but "cultivation of the person" is also essential, for by cultivation of the person we "influence ultimately the whole empire." It begins with introspection. Confucius said that dignity, reverence, loyalty, and faithfulness made up the qualities of a cultivated man. A man in Being must be full of moral courage. Kung-tsze said:

"To go on the water and face dragons is the valor of the fisherman; to hunt on land, and not avoid rhinoceroses and tigers, is the valor of the huntsman; . . . but to recognize that poverty comes by the ordinance of Heaven; that there is a tide in the affairs of men, and in the face of difficulty not to fear, is the valor of the sage."

The Fohists have no religion, as we understand the term. Religion means retirement of the spirit within itself for the purpose of contemplating its essential nature—Being. It is individualistic. Not so in China. All Fohists stand in communion with each other; they form one whole, and the emperor—"the superior man"—is the centre and representative of the common body. He is the Son of Heaven. If the emperor behaves well, prosperity ensues; if not, disaster follows.

When one reads much in Confucius, for instance, and comes to such a reading directly from Eleatic philosophy or any other school of metaphysics, he will be startled with the frequency of the teachings about Heaven, Earth, and the Heart. He naturally sees, in these conceptions, three personifications of Being, and may wonder if the Greeks had any one term for "Being" exactly corresponding to them. Great will be his delight when he finds that Athena, the goddess, was that Being.

SYMPATHETIC VIBRATION IN NERVOUS ATTRACTION.

BY JOHN E. PURDON, M.D.

(Part II.)

MUCH has been written of late regarding the transference of mental pictures and complex brain motions, and even the unconscious use by mediums of forgotten images, which, "dug out of their dark cells," have been used as if possibly under the immediate inspiration of a guiding spirit.

Now, it seems strange that the whole body of psychic investigators should remain blind to the value of that most simple and rational method of investigation which I applied long ago. A complete physical chain from brain-motion to definite change in the external world is demanded by science, and here we have direct indication of the nature of the process. We have abundant proof of the fact that cerebration is not necessarily correlated with muscular contraction for the manifestation of energy and purposive actions; and in my experiments we have evidence of the fact that the involuntary muscular system, by its action on the blood-current, is functioning parallel, as it were, to that unknown mode of differentiation of energy whose force expression is motion without contact. The proof of this statement is found in the fact that, during some of my experiments, at the very time that forced resemblances were seen in the pulse-tracings, distinct rappings were heard under conditions which precluded all thought of intentional deception.

To my mind the only difficulty of a theoretical character which presents itself is the extent to which the muscular system enters into the production of action at a distance. Is the supply of energy derived from the muscular system, though

otherwise directed, or is it obtained directly from a physiological store of energy from which the specialized muscle-substance is itself elaborated? As to the use of an intervening medium for the transference of the energy from the living body, and its exhaustion as work, this must be allowed, its operation being a mere matter of detail. The "ether of space" has vital and physiological as well as physical properties, and the only argument that can be urged against their existence is that hitherto they have not been used, since nobody thought of applying them to the explanation of phenomena.

My own impression is that, as function and organ are in strict accord throughout the animal kingdom, the same must hold in the variation we call mediumship. It is certain that we do not know how the conservation of energy holds in *living* matter; for when the body of a medium undergoes its extraordinary changes it is not the matter of the laboratory that we have to consider, but substance to which the principle of reversibility applies with all its rigor. The higher physics suggested by these studies indicates that the matter of experience, whether known subjectively as feeling or objectively as sense-impression, is already degraded through the reality of experience—to the extent at least that it has performed work, *i.e.*, manifested its activity in space. This leaves the true living substance, of which we have here only the projection and degradation, free to function in any way that does not conflict with the laws of nature; in other words, to supply us with new experience, as occasion may arise. With this living substance we have a right to connect and perhaps identify the ether, in its unconditioned aspect. At present we attempt to consider the ether as space-filling, although no one has had the hardihood to limit it to tri-dimensional existence. It is "matter" in the ordinary sense of the word which is so conditioned; and it is such by the co-operation of the laws of our senses and of our intellect.

This is the phase which physiological idealism has assumed under pressure of the facts of modern spiritualism. If the laws and principles of dynamical science, as at present formulated,

do not appear to justify my statement, it is simply owing to the fact that they are conceived to cover our limited experience of the ordinary. Indeed, a slavish adherence to their letter, with a corresponding misunderstanding of their spirit, has led unthinking people to a denial of the possibility of the extraordinary (*i.e.*, the new) experience.

If the principle of the conservation of energy be taken as the basis from which to seek a rational explanation of the wonders and apparent contradictions of spiritualism, the general notions of continuity and reversibility will enable us consistently to acknowledge the reality and importance of events existing outside the range of consciousness. For if another mode of the differentiation of energy be possible to sentient beings, change of the conditions upon which sentient or psychical life depends may be effected without the enormous waste of energy which takes place when muscle (which behaves like a heat-engine) is the mechanical agent of transformation from potential into actual energy. Reversible provisional work may greatly increase the mechanical possibilities of the physical medium.

I have attentively followed the different ideas regarding the origin and meaning of the so-called "spirit photographs" that have been set forth in letters and papers recently published, and it appears to me that the most important question involved is whether or not cerebral and mental action can originate that objective physical state that eventuates in a definite and directed chemical change on the sensitive plate. Under ordinary activity of body and mind, within the limits of our experience, the muscular and visual systems are in strict correlation; so that impression and expression are always bound together in a purposive act. But we know positively, from the new experience, that certain persons can exhaust their potential energy, and actually move things in space, at a distance and quite independent of the muscular system. We know also that many people so constituted can be impressed through modes and channels different from the ordinary avenues of the senses; and, seeing that these facts of expression and impression become quickly correlated in that short process of education

called the "development" of the medium, the inference seems plain that the physiological or vital basis of the extraordinary is as natural, though not as useful, as that of the ordinary.

We are not as yet prepared to form a figurate conception of this complex mode of human or animal activity; but it is evident that sensitives who act (or are acted upon) at a distance suggest analogies to the laws of electric potential rather than to those of light. In this connection some remarks in the last chapter of Clerk Maxwell's "Electricity and Magnetism" are very suggestive:

"A luminous body sends forth light in all directions, the intensity of which depends on the luminous body alone and not on the presence of the body which is enlightened by it. An electric particle, on the other hand, sends forth a potential, the value of which, $\frac{e e'}{r}$, depends not only on e , the emitting particle, but on e' , the receiving particle, and on the distance r between the particles *at the instant of emission*.

"In the case of light the intensity diminishes as the light is propagated further from the luminous body. The emitted potential flows to the body on which it acts without the slightest alteration of its original value. The light received by the illuminated body is in general only a fraction of that which falls on it. The potential as received by the attracted body is identical with, or equal to, the potential which arrives at it. Besides, the velocity of transmission of the potential is not, like that of light, constant relative to the ether or to space, but rather like that of a projectile—constant relative to the velocity of the emitting particle at the instant of emission."

If we read *heat* and *neuric potential* for the words "light" and "electric potential" in the above paragraphs, we may attempt to form some idea of the medium in his ordinary state as contrasted with his mode of functioning in his extraordinary state. Muscular pressure and heat radiation are the typical functions of ordinary activity, and when the muscular pressure is not sufficient to perform labor the entire effort is lost, the energy employed being dissipated as heat. But when the muscular system is no longer the instrument for the direction and distribution of vital energy, we are not obliged to believe that the sharp distinction between the body and the space ether any

longer holds; for, from all the evidence we can obtain from spiritualistic manifestations, the principle of reversibility applies then to a very much greater extent than when work is done by the aid of the muscular system. The mechanism then becomes more distinctly electro-magnetic, and work is done upon the body and its related parts which enables the whole thus modified to exhibit functional activities which are contradictory to the ordinary ones.

Although certain reversible work is thus done on the medium's body, yet by the aid of the body so modified real irreversible space work may be done, as when false arms, like pseudopodia, enable the guiding intelligence to move objects outside the physiological range. Another kind of reversible work that may provide the agent for ordinary irreversible work is where unformed or crude emanations, still in vital connection with the medium's nervous system, radiate their own vibrations to the sensitive plate, showing the picture of an object more or less endowed with intelligence (as in the case of the Beattie photographs and well authenticated "spirit-pictures"); the same crude vital material being returned to the body, after it has served as a tool or agent, to be consumed in physiological processes of the body.

Arguing from these established facts, there is no breach of continuity in supposing that this same vital stuff may radiate its specific vibrations while yet the process of extrusion beyond the ordinary limits of the body has not taken place. But this would be little different from saying that a variation in the usual physiological processes occurs in the case of the active medium, whereby the restriction of his physical and spiritual powers to the limits of his visible body no longer obtains.

Now it is of very little importance whether we consider the lifting of a music-box or the impression of a thought-picture upon a sensitive plate, so long as the *expression* of a mental or psychic state is the true difficulty we have to interpret. We think it is easy to replace the muscular push or pull by an ideal ethereal stress, for in this we are quite justified from the analogies of electric and magnetic mechanics—forgetting for the time

that the real difficulty lies in the passage from design to muscular contraction, with the *fact* alone of which we are familiar.

The muscular system, by our healthy inhibitions, is cut off from the regions of thought and feeling, being held in reserve as a tool or instrument. It is thus that our bodies are for the most part merely phenomenal things of space, of a mutable and perishable character, the destruction of which involves our entire individuality, as so many believe. But when it is understood that, with or by the use of the muscular system, the projection has actually taken place from the spiritual living state into the mere mechanical condition of motion in space, also that the subjective time succession has been fixed whereby in an internal order the phenomenal can be recognized in discrete terms under the form of the empirical ego—when such is recognized as a truth of nature, we shall be prepared to accept as a reasonable belief that there are other modes and orders of expression from the larger life and mind whose agent is the reality, corresponding to that which in the more restricted language of consciousness and the scientific imagination we recognize as the ether of space. In other words, the symbolization of spiritual activity in that fourfold geometry of space and time, through which a special projection and differentiation have been effected, need not be regarded as an absolute necessity for the expression of the fact of our existence, since mechanics is a science which deduces its results from the data of experience, and not from conditions whose variability would be unthinkable.

The analogies of the known being therefore our guide to the unknown modes of manifestation, it is no disrespect to the spiritualist, who is content to trace everything to the "work of the spirits," to say that it is of far more importance to us if we can understand the proximate physiological end of the process of manifestation, leaving the ultimate, causal, or initiatory stage to be considered later on, when we know a little more of the nature of spirit as manifested in the extraordinary mode. There are two very different ends involved when spiritualism is studied with the view of satisfying the inquirer that open communication can exist between two worlds, and when it is

sought to bring its manifestations within the domain of natural law by the discovery of the true theory of *enlargement*, whereby the spiritual world becomes as much the property of science as any other region of the universe difficult of access.

For one who can be converted to a belief in immortality through the evidence of his senses, thousands may be forced to adopt the same belief by the recognition of the scientific and rational principles upon which such continuity would depend.

Our first duty as scientific students is to frame a physical and physiological hypothesis sufficiently general and flexible to be applied to extraordinary manifestations of human activity of very wide range, including the purely physical and the purely psychical within its limits. Such an hypothesis may be found in the dissociation of the muscular system and its formal restrictions from consciousness, with the necessary modification of the empirical ego that would result therefrom. It would also appear reasonable to allow that with the muscular system might also be dissociated the end organs of the senses, leaving the subject free to function in modes more general than before. So far the hypothesis is not only justified but very strongly suggested by the entire history of mediumship. The corollary that would follow from this would be that the distinction that must exist for the ordinary consciousness between the muscular system of our senses and the space ether of the scientific imagination would no longer hold; therefore, the latter, which is acknowledged by physicists to be the universal reservoir of energy, would hold different conceptual relations to the intellect and the will.

If it be legitimate to generalize from physiological experiments so as to include the domain of psychology, we cannot stop short and exclude the domain of spirit at any arbitrary point. We know nothing of the immediate existence and continuity of spirit except as we receive such from the data of our own personality and individuality. When, therefore, we find perturbations in the operation of the bodily machinery, which is to us the revelator of conscious spirit, we are bound to give at least as much attention to the operation of these strange

powers as we do to any other forces in nature whose existence we postulate to account for newly observed and otherwise inexplicable motions. This at once forces us to the recognition of a theory of enlargement, in the light of which the body is seen to be an instrument of suppression and control as well as of expression and use of spiritual energy. While we operate on the lower plane, according to the laws of the ordinary, we deal with physical force; but on higher planes inhibitions are removed, and the quality of our work proves the existence of spiritual energy.

MEAT SUBSTITUTES IN DIET.

BY R. G. ABBOTT.

THE bill of particulars against the cannibalistic survival of flesh-eating may be briefly stated as follows :

- (1) *Æsthetically*, the practice is not commendable.
- (2) *Economically*, the question is of vast importance to all thickly settled communities. Land can be far more profitably utilized if intelligently cultivated than if reserved for the grazing of large quadrupeds.
- (3) *Chemically*, the habit is unwise for the sedentary inhabitant of overheated abodes. The flesh of affrighted creatures can never become wholesome tissue in persons of sensitive fibre. Meat overstimulates and frequently gives rise to inflammatory conditions.
- (4) From the stand-point of the humanitarian the custom presents an unfavorable aspect. Millions of helpless animals bred and butchered to gratify an unnecessary appetite inherited from a barbaric ancestry ! Thousands of human butchers doing the daily work of slaughter, the act becoming a habit which leads to their own degeneration ! Descending to their offspring, it breeds a brutish and criminal race. Of what use are humane societies ? Why inculcate kindness and sympathy in the young, and then encourage them to devour the delicate bodies of birds with no remorse for the wanton destruction of an exquisite and sensitive little life ?
- (5) *Mentally and psychically*, the faculties are far more luminous and active if nourished upon a clean and wholesome diet.

But many persons object, saying : " What shall we eat if we abjure flesh ? Surely we must live, and how can we sustain life properly without a flesh diet ? " In reply it may be safely

premised that the act of feeding will not always receive the same consideration as at present. Breathe pure air—*scientifically*, with deep inspirations—and eat less. Cultivate the will and the higher faculties and place less dependence upon the amount of food consumed. But for those who are not above the sensual enjoyment of a varied repast, a few suggestions regarding meat substitutes may not be amiss.

Leading authorities on food values assert that animal matter will soon be dispensed with as an article of diet by the fixation of nitrogen in vegetable growths. Cereals appropriate the largest proportion of nitrates, and are therefore the nitrogenous aliment *par excellence*. They are of great variety, and can be most attractively and appetizingly served. Ordinary white bread has lost the main part of its tissue-forming material in those elements discarded by the miller, so that the residue is principally starch. The public should demand a perfect flour made from the entire wheat berry—that the nerves, the teeth, the eyes, and the hair may be maintained in their integrity. Gaseous nitrogen is largely absorbed by the legumes; therefore all the pulses, such as pease, beans, and lentils, are rich in nitrogenous material, and may be employed for soups and in varied ways as vegetable courses. Mushrooms are exceedingly nitrogenous and appetizing. In lieu of fresh mushrooms the bottled article may be used, either as a garnish for other foods or upon toast as a *pièce de résistance*, with tomato or other dressing.

Few drugs are needed beyond those embodied in the foods supplied by garden, orchard, or meadow. Asparagus, besides being a kidney regulator, is a valuable scorbutic remedy, as is also the delicate shaft of a tender spring onion. Tomatoes afford a sovereign remedy for a disordered liver. Celery, grapes, apples, lemons, and figs have each established a title as a cure for various ills. The vegetable kingdom is rich in fats and oils. Nuts are an important meat substitute. They should come on with the soup, and be eaten at intervals throughout the repast. Nuts can be freely used by persons of delicate digestion, if well masticated. ~~Roasted~~ peanuts, crushed and sandwiched

with lettuce between thin slices of bread, are most nutritious and satisfying. The starches, salts, and sugars provide an enjoyable balance to the nitrogenous compounds, either in combination or as dessert. Bananas may be advantageously used alternately as a vegetable and a fruit. It is probable that banana flour will become a staple product in the near future. Corn is a noble and virile grain which should be more widely employed as a flour, as a vegetable, and in combination with other products. Fresh milk, eggs, and butter add greatly to zest and variety in cookery. These animal products can be consistently eaten by a strict vegetarian, inasmuch as no sentient life is taken by their usage. The same rule would apply—it is true—to champagne, tea, and tobacco; but a discrimination against them can safely be left to the judgment of the individual who avoids the stimulating effects of a flesh diet, the unnatural stimulus of which frequently calls for the more powerful stimulant to overcome the reaction of the former.

The height of æsthetic diet is reached in floral salads. Violets, lilies, rose-leaves, etc., are now served with delicate symphonic dressings which emphasize the perfumed flavor of the flower. Such food, if commonly used, would undoubtedly exercise a marvellously refining influence in the development of the human race.

With exquisite fresh fruits, spices, aerated waters, etc., from all quarters of the globe, vegetarianism may be a costly diet; but it can be healthfully limited by substituting the half-dried fruits for the fresh, and choosing the dried pulses and the less expensive green vegetables. The celebrated soups of Count Rumford were made of barley, pease, onions, turnips, carrots, potatoes, cuttings from rye bread, etc., properly seasoned. They were rather thick, very nourishing, and so cheaply made that he was able to feed his Bavarian soldiery, and the paupers he converted into industrious workers, on five farthings a day. A soup-stock was first formed by stirring a pound of wheat-bran into a gallon of cold water, letting it come to the boiling point, then simmering for two hours, and finally it was strained and stored for use. If a little salt, cloves, or pepper-corns are

added before straining, they serve as a flavor and prevent fermentation.

Cookery-books for the exclusive use of the herbivoræ are published, but each housewife will find pleasure in the invention of new dishes and compounds. A diet free from flesh is the only one in full accord with the highest principles of justice to sentient creatures endowed with a highly organized nervous system.

“ Never again may blood of bird or beast
Stain with its venomous stream a human feast,
To the pure skies in accusation streaming.”

—*Shelley.*

METAPHYSICS AND SOCIAL ELEVATION.

BY W. J. COLVILLE.

THE attention of the world is constantly turning to the many defects in our present social system. The tale of "wars and rumors of wars" fills the air. It seems, therefore, to be distinctly in order for those especially engaged in metaphysical studies, particularly in their practical application to the present needs of humanity, to consider somewhat the bearing which these pursuits may have on the burning questions of the times. There are many anachronisms in society which frequently obtrude themselves upon the gaze of even those who do not seek them. The errors of speech and action which confront one at almost every turn are to the metaphysician clearly effects of mental disorder, and curable by mental methods alone. These social disorders are not causes; therefore, to attack them on the objective plane, where they appear, instead of tracing them to their source and overcoming the root of the difficulty, is like applying a salve to alleviate cutaneous irritation while the cause of the surface trouble remains untouched. It should occasion little surprise that the seeming victories of these superficial attempts to remove effects without destroying causes are quickly followed by defeats. For obstinate growths of weeds a surface blade is useless.

"As he thinketh in his heart, so is he," is one of those Gospel axioms that live from age to age unchallenged. "There's nothing either good or bad, but thinking makes it so," is a Shakespearian truism of similar character. The first proposition explains itself; the second, however, frequently requires interpretation. It is quite possible to deduce from this statement an entirely false conclusion—one calculated, moreover, to overturn rather than to establish social order, and against

this false decision it is necessary to guard carefully. The true spirit of the saying lies in the fact that outward and visible shape is but an expression bearing a correspondence to that which is unseen in the mind. Ideas present themselves to the photographer, on the psychic plane, and the pictures which appear on the physical or objective plane are *fac-similes* or counterparts of these subjective images. The words *image* and *likeness*, used in the Book of Genesis, are not synonyms, though often interpreted as if they were. The image, or *eidolon*, subsists in the subjective realm before it can possibly give rise to an exterior expression in objective form ; therefore the mental therapist, whether treating one who has appealed to him for a special service or sending forth his noblest thought to the world, to act consistently must act upon the solid basic truth involved in the aforesaid proposition. There's nothing (*i.e.*, no objective appearance) either good or bad, but thinking is the cause of its goodness (orderly character) or badness (disorderly character).

So many realize intensely the need of *doing something* to improve the condition of society that metaphysicians may perhaps be excused if in view of the inefficacy of a large amount of this *doing* they advocate the somewhat novel and possibly mysterious remedy of *thinking* something with this same end in view. The Protestant version of the Christmas anthem, "Glory to God in the highest, and on earth peace, good-will to men," is deservedly popular, because it is very beautiful and appeals strongly to the noblest emotions which sway human action ; yet there is a still deeper note of wisdom in the Vulgate rendering, "Peace on earth to men of good-will." Peace on an external basis is not genuine ; it is at best but armed neutrality. It rests upon the determination to preserve outward decorum through the suppression of inward feelings, mostly by those who glibly prate of "keeping peace," or of not breaking it, when in truth peace is far from them. "Blessed are the peacemakers" is a benediction pronounced upon all who in consequence of their positive good-will have actually brought into existence the blessed state of peace. Nations, as well as com-

munities, families, and individuals, endeavor to maintain a substitute for peace which is entirely counterfeit. As all counterfeits are sooner or later exposed, the bursting of these bubbles involves nations as well as smaller communities in deadly feud. Does it not stand to reason that, if genuine good-will be fostered among individuals of different nationalities, this kindly feeling will (in and of itself) be the true preventive of those fearful social disruptions which so frequently occur?

The animose state of feeling—alas! so prevalent in nearly every quarter of the earth—will express itself inevitably in some form or other of social madness. If the metaphysical proposition that thoughts are all-important and will be followed naturally by corresponding actions were carried out in all relations of life to the utmost letter of the law, there might at first appear a considerable cessation of activity in the realm of ostensible endeavor after societary reformation; but any loss thus occasioned in the domain of bustling activity would be more than compensated for in the positive gain to the inner realm of feeling from which all true action proceeds.

The important question is, Do we become morally better because constrained by fear to behave in a more seemly manner, or do we instinctively behave more honorably as soon as we are to some extent inwardly regenerated? To reply to this inquiry from the metaphysical stand-point is quite easy—the answer is obvious; but there are so many perplexing problems to be solved in the outward state that a simple philosophical axiom, no matter how self-evident, may not always suffice. It may be well, therefore, to consider thoughtfully a few of the motives which frequently lead well-meaning though mistaken people to attempt externally what can only be accomplished by the more subtle method.

Two words are constantly used in these days by almost every one who lays claim to any acquaintance with the results of recent scientific discovery in the field of anthropology, viz., *heredity* and *environment*. On the basis of the influence exerted by inheritance and surroundings, many think they can sufficiently account for every vice or virtue manifested by the

individual. It is both interesting and profitable to observe how the influence of old ideas—which some vainly imagine they have totally discarded—still clings to the average man or woman. For ages the old theological dogma has been accepted without question that Adam committed sin in Asia Minor a little less than sixty centuries ago, which was transmitted if not imputed as original guilt to all the Adamic race even to the present hour. Progressive thought to-day spurns the bald letter of this ancient allegory. If accepted at all by modern thinkers it is rightly considered in this light. The central idea, however, which was the very kernel of this metaphorical doctrine is now enforced with old-time insistence under a new name. Phraseology has changed, but the substitution of the word *atavism* for “original sin” does not alter the effect of the idea underlying both expressions upon all who accept the theory of man’s innate depravity, no matter from what source such depravity may have been derived. The adage, “A stream cannot rise higher than its source,” applies with accuracy here; consequently, depressing views on human origin prove the existence of low expectations regarding conduct.

Starting with an erroneous premise, logical deduction necessitates a false conclusion agreeing with the premise; *ergo*, man being by nature, through influence of heredity, prone to evil, “to err is human,” and restrictive measures must be enforced to keep the “wicked human animal” within reasonable bounds. This is much the same as to confine denizens of the jungle in iron cages to prevent their indulging in depredations upon humanity. Church and State together have devised means (by working upon fear) to intimidate the supposed wilful or inevitable sinners into submission to unwelcome restraint. History abundantly proves that internecine strife as well as international hostility has been kept up steadily almost without intermission through the conservative progress of centuries. Now, it seems reasonable, when a certain kind of heroic treatment has been tried for a long time almost in vain, in a difficult and obstinate case of personal malady, that the form of treatment should be altered, and the physicians in attendance are often the very first

to suggest such alteration. Applying this rule to the present lamentable continuance if not increase of social maladies, the metaphysical practitioner proposes a decided change, of the more radical sort, in the treatment of the social patient.

The higher and more spiritual method here proposed is known and practised in many places. The success already attending this improved process largely justifies the plea for its unlimited extension and application. The first necessity is to get as near as possible to those requiring to be uplifted; but the policy adopted by many who have believed themselves successfully engaged in stamping out iniquity has been to get as far away from them as possible and thereby arouse their fiercest antagonism. In a republic, where liberty is appreciated, citizens are not likely to submit tamely to the dictation of self-constituted censors of public morals. The essential genius of both democracy and republicanism is diametrically opposed to the justification of any such censorship. Just so long as people wish to live in a certain way, all efforts to force them to change their mode of living will prove ineffectual.

At this point the metaphysician discerns favorable opportunity for his best work, for it is not against human tendencies and desires but in perfect accord with them that he is working. Ella Wheeler Wilcox, in her impressive poem entitled "Heredity," says: "Back of parents and grandparents lies Eternal Will." It is to this Will—not as foreign to mankind, but as the very inmost will of humanity—that the metaphysical reformer invariably appeals. The following anecdote may serve to illustrate: Two young ladies, of more than average culture and courage, resolved to conduct an experiment in the slums. They found it even more successful than they had at the outset dared to hope. They hired two rooms in a tenement-house in a very benighted portion of a great city, resolved to live among the so-called "wicked" people who thronged the district, without attempting to do any missionary work. One of these young women was a fine musician; the other was an artist highly gifted in the use of the brush. The latter had several commissions to execute and was glad of

leisure to devote to painting, and the former was engaged in musical composition. They fitted up their humble apartment with necessities for their work and for a few days followed their respective avocations without attracting much attention from their neighbors. Soon, however, the refinement of their lives began to be noticed, and one by one the inmates of the lodging-house sought interviews with these new-comers whose habits were so different from their own. It can easily be imagined that the sweet singing of the girls attracted attention, and when the door of one of their rooms stood open the pictures were of course observed. Yet it was by something more than that which outwardly appealed to sight and hearing that drew the ordinarily quarrelsome and disorderly inmates of this tenement to express admiration for the beautiful young women who were living so quietly among them ; for they frequently declared that they had been deeply affected by entirely new moral impulses ever since the arrival of those girls. The young women had deliberately undertaken to reside in that poor neighborhood, in the midst of coarseness and even brutality, because thoroughly convinced that only through the efficacy of silent methods could the elevation of the *not yet risen*—miscalled *fallen*—be wrought out.

To hold prayer-meetings and remonstrate with people upon the error of their ways is often to make one's self disagreeably officious and to provoke insult and ridicule without really accomplishing any good. On the other hand, to present a beautiful example and exhale a virtuous influence is to do a work which in the long run far outweighs in its results all hysterical attempts at conversion. Such noisy or lachrymose appeals to a fixed standard of morality cannot be consistently adhered to until one has learned to understand and thus to love morality. The work of these young ladies soon grew into such stately proportions that they were obliged to enlist the co-operation of several others. Their method was so perfectly natural and withal so highly spiritual that it must commend itself to all who study the silent action of nature's forces and aim to go *with* and not *against* the stream. "The universal tendency,"

says Matthew Arnold, "inevitably works for righteousness." Upon Arnold's favorite expression, "sweetness and light," those who have fought for sterner methods have heaped much ridicule; yet to the profound thinker the efficacy of those twin agencies for the uplifting of mankind cannot be questioned.

The law of contradictories must be understood by all who would successfully oppose truth to error, and thereby win abiding victories over whatsoever at present retards the human race from the high attainment which is its destiny. The lines of those who are immersed in error may be well described as dark and bitter. In bitterness and darkness multitudes have been cradled who know not of that "sweetness and light" which the English essayist regarded as so prolific of noble results. Darkness cannot be realized as darkness unless the light appears, to present a contrast. As light is invariably a revealer, with light comes the sense of darkness to those who could not understand that they had been in darkness until there was presented an opposite. Multitudes of human beings are as much in moral darkness without realizing it as the fishes in the Mammoth Cave in Kentucky are in physical gloom without probably knowing the difference in degree. If people are born and reared in subterranean caverns into which the light of day cannot penetrate, from what have they fallen? Is it not true that they simply have not yet risen?

Among the many graphic recitals of healing by the power of the Christ with which the New Testament abounds, none are more fascinating than those which relate to the opening of the eyes of men born blind; and not only are the narratives themselves of thrilling interest, but the deep philosophy which introduces at least one of them calls for more than passing attention. Disciples who are not yet apostles—like undergraduates who are not yet prepared to take degrees—ask their teacher "who did sin, the man himself or his parents?" and the teacher, whose insight into causation is greater than that of his students, replies: "Neither the one nor the other. What you understand by sin had nothing at all to do with a blindness from birth, which only signifies that the light has not yet done its

work in accomplishing the perfect evolution of organs that will answer to its call." Light comes in and darkness flees, we say; yet there has never been any darkness as an entity which *could* take flight, for darkness is but a word employed for convenience' sake to express the thought that light is absent or has not yet entered.

Were we to substitute, once for all, the phrase *not yet risen* for the word *fallen*, as applied to multitudes of our less happily conditioned fellow-beings, we would by that simple lingual substitution do very much to elevate them. By a silent mental influence we now may fail to raise them to a higher level, and sometimes perhaps, though quite unwittingly, thrust them down to a lower grade by our unintentional injustice. People are not intrinsically better or worse in one condition than in another. They certainly do better under some circumstances than others, and it is with *conduct as it affects man*, not with private standing of souls in sight of God, that social reformers have to deal. Where behavior is concerned, we are in duty and in self-protection clearly bound to call out to the utmost of our ability the best and noblest traits of all with whom we come in contact.

Heredity undoubtedly gives a bias in determinable directions, but only tendencies are inherited, and these can be cultivated, modified, suppressed, and even eradicated by the action of environment. This latter term should by no means be limited to express such outward conditions as are ordinarily included in its meaning. Invisible circumstances (psychic or mental surroundings) need to be most thoughtfully considered. When these unseen sources of suggestion receive something of the attention which is their due we shall soon be gladdened with an exhibition of the ripe, generous fruits of right mental action. The harvest is yet delayed by reason of the stupid pertinacity with which the public clings to external procedures which in their very nature antagonize while intended to uplift. Coercion is always a failure—so much so that we cannot conscientiously indorse the harsh measures of our fathers, who, not contented with trying to make people virtuous by act of Parlia-

ment, supplemented the action of legislative bodies with the whipping-post and other barbaric forms of humiliating torture. The world is slowly but surely coming to the rational conclusion that to cleanse the outside is often a sorry failure, for the interior still remains defiled.

As to the actual effect of changed environment on men as well as animals, we have only to watch the tempers we evoke in both by the attitudes of friendliness and hostility that we sustain toward them from the moment of our approach. The old saying that "a dog knows when you are afraid of him" illustrates far more of the influence of men than at first appears; for if the dog knows when or if you fear him he also knows how you regard him in general; and as with dogs so with human beings, in all cases, according to the sensitiveness of each. To regard an animal with suspicion or distrust is to arouse a corresponding sentiment in the one suspected or distrusted; and, contrariwise, to entertain sentiments of affection and confidence toward others is to arouse kindred emotions within them. Social reform conducted along purely metaphysical lines must be largely a new departure, but as such it should receive a cordial welcome from all who wish to steer clear of old ruts. Edgar Allan Poe, in his beautiful poem "Israfel," says to the musical angel described in the *Koran* as the sweetest singer in heaven:

" If I could dwell where Israfel
Hath dwelt, and he were I,
He might not sing so wildly well
A mortal melody;
While a bolder note than this might swell
From my lyre within the sky."

The simple pathos of the poet's comparison of his own hard lot with the angel's glorious environment strikes the keynote of this whole subject of human elevation. The best results will be obtained through placing those who are low down, and easily tempted, in mental surroundings more favorable to moral expansion. Edward Bellamy's illustration of the rosebush in "Looking Backward" is in some respects one of the finest in

literature, although the reader is led to infer that nationalists undertake to improve the state of society largely if not entirely by external changes wrought in governmental administration. Be this as it may, the metaphysician's ground is solid throughout. Such a change in the outward social order as Utopians or Altrurians expect can only be ultimated as the direct consequence of a change in the wishes and resolves of the people sufficient to mark its externalization. Ideals will be fulfilled in actual conditions because mankind will have it, and because the great law of necessity—which is none other than immutable Divine purpose—ordains that it shall be so.

In the vegetable world growth is ever from within outward ; so is it also in both the animal and the human, for there is but one order in the universe, and that is displayed equally in the growth of the hair and in the constellation of planets. First change the inner life, first move upon the unseen waters of desire, and your task will not be difficult. You may then rejoice in the outward fruits of your well-conducted effort. Ever from centre to circumference must the tide of expression flow, and whoever seeks to reverse this order will find the current against which he rows too strong for his frail bark, be it never so gallant, so highly decorated, or so dignified in name.

The great metaphysical movement of to-day is in its last analysis a return to the pure gospel of Christ—a determination to make practical what has long been known as Christianity ; and when the would-be reformers of this age take the same attitude toward humanity at large as was taken, according to the four Evangelists, by the Christ of history toward the lowest stratum of Judean society, the Golden Age will not be long delayed. Now as in the past will the faithful recorders have to say, "The common people heard him gladly," and "Great multitudes followed him." The rank and file of humanity are always responsive to real kindness coupled with sincerity, and as we learn to trust each other more and love each other better we shall soon have ample cause to fear each other less.

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be “ coincidence,” rather than a revelation of the finer activities of man’s nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

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OCHOROWICZ'S "MENTAL SUGGESTION."

BY HAMILTON GAY HOWARD, A.B.*

In many respects the work entitled "Mental Suggestion," by Dr. Ochorowicz, is the most important book issued in this closing generation of the nineteenth century. It is a cold, dispassionate, analytical—I had almost written anatomical—dissection of the occult potentialities of the human brain, from a thoroughly utilitarian and materialistic stand-point. There is nothing of a spiritual nature in the book whatever: it combats and seeks to overthrow the idea of such a quality in man. It is pure materialism, strongly presented from that point of view. In its results it is at first depressing in some respects on the spiritually-illuminated mind. It will call forth but little of a moral or uplifting character in the ordinarily intelligent reader—nothing but the scientist's admiration for so wonderful a piece of mechanism as the human physical brain. According to this author, man is but a superb, soulless machine, the resultant only of animal dynamics.

The book is instructive from a physiological stand-point, exhibiting a cautious, conservative, and scientific investigation, extremely accurate in its statement of facts and purely inductive in reasoning; but it stops short of its ultimate logical conclusions—natural sequences from its multiplex premises. It is at once a strong plea for animal magnetism and a renaissance of mesmerism—a consensus or digest of opinions, facts, and theories, of a hundred writers ancient and modern, as well as of the author. His invention of technical terms, to express the fine distinctions between the varied phenomena pertaining to the human brain, shows a subtle, analytical grasp of the subject perhaps never surpassed. The whole question of psychic phenomena resolves itself into one of animal magnetism and mental hypnotism, the difference between the two being shown to be quite distinct.

The author's theory practically converts the sensorium of the brain into a sort of crucible in which are generated thoughts out of impressions received through the senses, which are in turn, by chemical fusion, precipitated into a sort of psychic sediments, act-

* Of the Detroit (Mich.) Bar.

ing and reacting on each other until the self-propelling physical dynamo known as the heart ceases to act and keep in repair, by means of the blood, the tissues of the electric feed-wires known as the nerves, and which are the carriers of sense-impressions to the sensorium — when these psychic precipitates constituting the “mind” are suddenly differentiated into space. Thus the marvelous machine of man’s fleshly brain, which produces his “mind,” and whose moral governor is virtually but an emanation from the sensorium, dependent almost entirely upon its texture and its healthfulness, ends as does a soap bubble !

To change the illustration to one perhaps more scientific and comprehensive, the author holds that the sensorium is the seat of intelligence—the self-acting, central, electro-dynamic-photographic camera which receives upon its chemically endowed surface impressions conveyed thereto by the electric nerve-system that catches up at different points of vantage and conveys to it sights, sounds, etc., there to be chemically or psychically (a purely material process) worked in, classified, and stored away as memories—like attracting like, according to some subtle law of natural selection—and thence to be called out and mustered into action as sundry and divers thoughts by some occult process that is self-acting and inherent in the brain tissue, the condition and quality of the blood that builds up and keeps in repair this most delicate of machines being the great factor of thought production !

In plain words, this author, in effect, teaches that “thought” is simply a product of matter. “Mind” is but a resultant of physical dynamics of blood and brain-tissue. The “spiritual body” mentioned by St. Paul, the ablest of Christian evangelists, is entirely ignored and eliminated from the question, What is man ?

The work is profound, powerful, and pessimistic. In the undeveloped and unphilosophic mind it will shake if not shatter all belief, and confirm disbelief, in the existence of a soul or a spirit and the hope of a future and continued existence as an individuality after the chemical process called death takes effect in the body. It is a book that should be read and studied only by the matured and conscientious mind ; otherwise its perusal might result in moral detriment to the reader, in that it opens up a field most fascinating to the knave.

On the whole I am glad I have read it, as in my case it has had

an effect opposite to that intended by the author. It has strengthened my belief in the existence of an Omniscient Deity and has demonstrated the subtle mode by which God has effected, through the brains of individual men and women (as prophets, seers, and teachers), the amelioration and spiritualization of mankind from debasing beliefs. The statement may seem paradoxical, yet the book could be of great service in the ministry of Jesus Christ, the Divine Exemplar of the higher life—in the hands of a scientifically and logically trained theologian, abreast of the most advanced spiritual thought and an earnest and intrepid student of psychic phenomena, instead of, as is too often the case, a despiser and condemner of these fast-incoming voices from the Infinite.

Contemplating the human brain, with its almost countless potentialities, as depicted by this learned Russian Pole, I turn with triumphant smile to Bishop Butler's grand old argument, never to be controverted: "Where there is a Design, there must be a Designer." The Designer and Creator of evolutionary growth from cell-tissue to human body, brain, and mind are One—of both omniscient and omnipresent Power and Love.

The Christian's prayer to his Saviour is an acknowledgment of mental influence as a Divine science, an appeal that He will control and direct the mind of the petitioner in the right course. The control of one mind by another is the secret key that unlocks the source of inspiration of poet, prophet, priest, and patriot. If one human mind can influence another—and this book unequivocally establishes this as a fact—even at far distances, why cannot Jehovah do the same upon and with his chosen agencies, to work out in His grandly majestic way, as manifested in the laws of evolution, the spiritual growth intended for his creatures—either by word (through chosen mouths) or deed (through inspired brains)—and so discipline them into a higher and better life here as well as hereafter? Life is a school. God works through agents—nations as well as individuals. Soul, mind, or spirit is back of every material creation; it is mind that creates and controls matter.

"Mental Suggestion" does not by any means attempt to explain all psychic phenomena. After a study of its pages I would recommend an examination of another book, entitled "Hypnotism," by Dr. Fredrik Björnström, of Sweden, translated by Baron Nils Posse, M.G., of Boston, Mass. Read also Balzac's

“Seraphita.” The science of hypnotism reaches to the Infinite. It is a veritable “Jacob’s ladder,” upon which the angels of the Almighty are constantly ascending and descending.

As embodying the strongest opposing materialistic views probably yet published, and which I am striving to combat and overthrow by recorded psychic facts, I invite the reader’s attention to the following chapter of this great work of Dr. Ochorowicz :

THE LAW OF REVERSIBILITY.

We already know that all motion propagates itself (law of transmission) ; that all propagated force, when it meets resistance, is transformed (law of transformation) ; but we do not know what comes to pass on a second or a third transformation. Now it may happen that a motion twice transformed *shall regain its original character*. Under what circumstances might that happen ? It might happen if the communicated motion were to find a medium *of the same kind as at its starting-point*. Such is the law of reversibility. According to that principle, a transformation is always reversible,

The thing seems, in theory, quite natural ; but we must not forget that it is less evident in practice, for but rarely do the same conditions accompany a reiterated transformation. Electricity was for a long time produced by friction without ever a thought that friction, in turn, can be produced by electricity. The phonautograph, *i.e.*, the mechanical action of speech, was long known before men suspected that a mechanical action, in turn, may reproduce speech in Edison’s phonograph. Years ago it was known that under the influence of electricity the conductivity of glass as regards light may be changed ; but it is not long since it was found that, inversely, light can alter the electric conductivity of selenium.

Hence may be seen the utility of a law which assures us in advance that if the effect A can be produced by the cause B, then, inversely, the effect B can be produced by the cause A. If mechanical work produces heat, then, inversely, heat can produce mechanical work. Savages turned the first of these facts to account ; the second was never seriously applied till the invention of the steam-engine. If electricity in motion can produce a magnet, a magnet in motion can produce an electric current ; and if we obtain a current by mechanical rotation, so, inversely, a current can produce mechanical rotation. If a chemical action can develop light, then light, in turn, can develop chemical action ; and if this chemical action encounters certain special conditions it will reproduce an image that was visible before chemical action, and which after chemical action becomes visible again in a photograph.

The magic of science does not cease there. Do you want, by the help of an ordinary lamp, to light another lamp miles away ? To do so, you have only to set up a series of transmissions. You use your lamp to heat a Cla-

mond thermoelectric battery. The difference of temperature between two metals gives you a current. Being in Paris, you send this current, say, to Versailles. There you oppose resistance to it by means of a very slender platinum wire. The platinum wire grows hot, and, on touching the wick of a lamp, lights it. But you needed to have a special *conductor* reaching from Paris to Versailles. You must have a conductor also to produce a reverse transformation of mechanical motion in a dynamo connected with an electric motor. One is needed also for reverse telephonic transmission. But a more surprising thing is that there is a way of reproducing speech at a distance *without conducting wires*. You substitute for the wire a ray of light.

Here is the principle of the photophone : A ray of light is reflected by a very thin mirror and projected to a distant point. Back of the mirror is fixed a mouthpiece. By speaking into the mouthpiece you cause the mirror to vibrate. A vibrating mirror modifies the reflection of light. The light that reaches the other station is modified by your speech ; it has your speech to carry—not *as* speech, but as represented in its mechanical correlate. It reaches the station and impinges on a lamina of selenium. The selenium is traversed by a local current. But the lamina of selenium offers to this current a resistance greater or less in proportion to the brightness of the ray that impinges upon it. This constantly modified current you pass into a telephone ; it causes the disk of the telephone to vibrate according to the modifications it undergoes—and it reproduces your speech.

Is it possible that a ray of light can transmit speech? Most assuredly, for the thing has been done already by Bell and Tainter. But what physicist twenty years ago would have admitted it ?

Let us note what takes place when this experiment is performed. Your brain gives your thought, transformed, to the nerves ; the nerves transmit it to the muscles and the vocal chords, they to the atmosphere, the atmosphere to the mirror, the mirror to the beam of light (*i.e.*, to the ether), the ether to the selenium, the selenium to the battery current, the current to the electro-magnet of the telephone, the electro-magnet to the vibratory disk, the disk to the air, the air to the tympanic membrane, the tympanic membrane to the ossicles of the middle ear, these to the membrane of the labyrinth, that membrane to the liquid of the inner ear, and that to the terminal organs of the auditory nerve, which conveys it to the brain. And that brain reproduces the thought of another brain. Why? Because the latest transmission has found a medium of the same kind as at its starting-point.

Think you that this was never done before the time of Bell and Tainter? Why not? Everybody that ever spoke before a mirror—and in a certain sense everything is a mirror—sent his speech out into the whole world. And let us not forget that this is but one application of a general law. Everything is transmitted, everything is transformed, everything may be reproduced. If anything is not reproduced visibly, or palpably, the reason is

that the conditions of reproduction are more or less remote from perfect likeness between the media. Find a receiver that is sufficiently sensitive and you will have reproduction. In vain have you a telephone, unless there is another telephone to act as a receiver. But the telephone is but a coarse type of a biological reversed transmission. The photophone is a more delicate instrument. It does without wires; a ray of light serves its purpose. Some day we shall dispense with that one reflected ray and will employ any intermediary whatever—a jet of water, or a current of air. Inventions are ever advancing from the complex to the simple as regards fundamental principles, though in the details there may be greater complexity.

Observe what results from this experiment . . . that light may be made a vehicle of speech. Well, in like manner the warmth of the hand may be made a vehicle of health or of a good intention. The cry will be raised, "Mysticism!" So much the worse for those who raise it; they will miss the opportunity for learning a grand truth. It matters little to me that the truth has been propagated by an ignorant crowd; for as much as it is truth let us give thanks to the crowd. Yes, as the *la* of a musical instrument is not the *la* of the vocal chord of a man or a woman—of an individuality—so the warmth of a hand is not the warmth of a poultice. Do not call in the thermometer to decide! A thermometer has no business to be the arbiter of such a difference, any more than a barometer has to judge the purity of the atmosphere, or a pair of scales to judge the quality of two wines. Let us be less boastful of our science, that our science may be more boastful of us. If everything could be learned in school, what, I ask myself, would be the use of the science that investigates? . . .

The great discoveries and inventions of these latter years bear the stamp of the marvellous as well as of strict method. Disks of metal and light-rays are made to speak; we make chemical analysis of the heavenly bodies; we attack the problem of electric vision at a distance; we bring to the front again the medical lore of the exorcists and the miracles of the *stigmatizati*; we exhume the ancient spiritism; we go back to the amulet of metallotherapy, to the massage of olden priest-craft, to the magic formularies of the Orient. So much the better! I like well to see this awakening of a spirit mature and strong to the fantasies of youth. Can it be that we are not quite so sure of the soundness of our logic, of our mental equilibrium, and of our positive tendencies, rooted as they are by the experience of a century, as not to be afraid of an outbreak of mysticism? Occultism is not a source of danger to civilization in that it exists, but in that it has possessed itself of some rays of light which science does not strive to regain for itself. . . .

No! "Mental Suggestion" does not favor occultism; on the contrary, it banishes it. But once recognized, once regenerated by positive science, it will interpret to us, in language more forceful and more worthy of our age, the mysterious echo of ancient truths.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Second Paper : President Harding's Experience.)

Gentlemen : As you are aware, when I left the city last June it was my intention to spend the summer as the guest of our old friend, Dr. Bellew, at his home in the far Northwest. I had a pleasant run on the Canadian Pacific Railway to Owen Sound, where I took passage for Fort William on the steamer Manitoba. The passengers, as you know, go on board at night and the vessel sails at daybreak the next morning. I did not go on the boat until quite late in the evening, when being weary I went almost directly to my state-room and saw little of my fellow-passengers until the next day, when I made up for lost time.

We had a large passenger list, which included some honeymoon tourists. You know how all-sufficient such couples are to themselves, with consequent indifference to all less favored mortals. Among the number was one couple who attracted much attention by their earnest devotion to each other. The gentleman was a fine-looking fellow, somewhat above medium height, with a slightly effeminate manner ; his eyes were pale brown, and they had an odd way about them which attracted my notice immediately. He would look you squarely in the face, with a frank, open, challenging look ; but in a few seconds the eyes seemed to lose their intentness, and an abstract, far-away expression came into them.

After I discovered this peculiarity I paid as much attention to the man as I could without being impertinent, for the look in his eyes was a problem to me ; there was some reason for it which I could not understand. My first idea was that perhaps he was an opium-eater ; but the face did not have the pasty, doughy, untanned appearance, the leaden color and dry blue lips, of the opium fiend. Nor were the pupils at all contracted ; in fact they were over-much dilated, so I had to abandon that idea. Then I looked for evidence of the chloral habit, but found it not. Was he a cigarette fiend ? No ; he did not smoke. Was it whiskey ? Preposterous ! There was not a sign to justify such a conjecture. Be-

sides, this man was a gentleman—not a debauchee of any kind. I must look for some other reason.

Before leaving home I had taken the precaution to provide myself with some reading matter in the shape of magazines and a few books, and when dinner was over I took one of the latter and strolled out on deck to find a place where I could enjoy the air and my book at the same time. As luck would have it, I found a very cosy spot quite near the young man of whom I have been speaking, where I could hardly help seeing his movements. Half reading, half watching, I gradually lost interest in my book, and was glad when (an opportunity offering) we drifted into conversation.

I soon learned that they were Boston people by the name of Bolton ; that he had been graduated from Harvard the previous year as an M.D., but owing to ill-health had not yet attempted to practise ; that he was married only a few weeks before, and was now on a trip with his bride through the Canadian Northwest, proposing to stop at the principal places as long as it was pleasant or seemed to benefit his health. Of course I in turn told him I was a young disciple of Æsculapius, and was on a trip to the home of a friend in the West.

We became quite companionable and spent much of our time discussing college life, and the other subjects of interest that crop up among newly-formed acquaintances, until we arrived at the Soo, where the steamer was delayed for some time before getting through the canal. As we would have more than an hour to wait, many of the passengers concluded to land for a stroll ; and, feeling like stretching ourselves upon the green, we joined them.

While crossing the gangway, a trunk which one of the porters was handling fell, and sliding back down the incline struck young Bolton and knocked him against the railing, which gave way, precipitating him into the water. In falling his head came in contact with one of the fender-timbers. Stunned and bleeding, he sank like a stone. Instantly efforts were made to rescue him, and soon we had him out. The usual proceedings were resorted to, and we were at length rewarded by returning animation. He was yet unconscious, however, and we carried him to his state-room, where at the request of his weeping bride I took full charge of the case. Seeing Bolton lingering on the border-line, and fearing the effect

of the shock upon his system, I determined to administer a stimulant, and gave him a hypodermic injection of brandy. The effect was like magic, and I congratulated myself upon the success of my treatment. The steward followed it up and gave a little brandy and water every half hour during the night. Under this the patient rallied nicely.

I attended Bolton very carefully during the rest of the trip to Fort William, by which time he seemed so fully recovered that he determined to continue the journey on the regular train; but, although he appeared physically to have recovered from the shock, yet I noticed he was very nervous and ill at ease. What worried me most was the fact that this restlessness, instead of wearing off, continued to increase as time passed. However, both he and his wife seemed anxious to continue their journey with me for company, at least as far as I was going; so we went over to the depot to wait for the train that was to take us through the vast wilderness lying between the shore of Thunder Bay and the grass-covered prairies of Manitoba.

While we were waiting I noticed that Bolton fidgeted around a good deal. Finally excusing himself for a few minutes he left us, going off very quietly, and soon was out of sight. Then began a weary time of waiting, indeed. Mrs. Bolton manifested unmistakable evidence of anxiety as the time grew from minutes into hours. Train time came and passed; the train rolled out of the depot and started on its long journey, but there was no sign of Bolton.

The young wife was nearly frantic, and I could not find it in my heart to leave her there alone; besides, I could not tell how badly my services might be needed for the husband when found. I did the best I could, however, under the circumstances. I took Mrs. Bolton to the hotel and secured rooms for our party. When I had seen her safely domiciled, I spoke such words of encouragement as came into my mind, asking her to wait until I could find the missing man. As I turned away, in an embarrassed tone of voice she said:

“Dr. Harding, one moment, please.”

I promptly faced about and saw that she was weeping bitterly, but quickly she managed to gain control of herself and continued:

“Dr. Harding, I hardly know how to muster up courage for what I have to say, or to tell you my sad suspicion; but you have

been so exceedingly kind to my poor Willie—to your skill and care we owe his life—you will not, I trust, think I am doing an unwifely act when I tell you my dear husband's one fault. *He is a drunkard.* For several months past I have been able to keep him from the use of all kinds of intoxicants, and it was only upon the condition that he would never again touch stimulants that I consented to marry him. He has kept his promise well ever since he gave it; but that dreadful day when he fell into the water at the Soo they gave him brandy to stimulate him. When I saw what they were giving him I held my breath to keep from crying out in my fear for the consequences. Since then, although he has recovered from his fall, I have noticed he was extremely restless, and I fear the old appetite has come back again; if so, I doubt not that he has gone off to some place where he can get liquor. I have told you this that you may be better able to know where to look, and to get him away as quickly as possible.

“Doctor, I promised to help him to regain his manhood; but I have betrayed him in the hour of his need, for he was weak and not conscious of what he was taking, and I held my peace while a word from me might have saved him. Do not forget, please, when you find him, that I am the one who did the wrong; but you are waiting and I must not keep you from him—only bring him back to me as soon as you can and I will try my best to make amends.”

I hurried out of the house and sought the places where I thought I should likely find him; but no trace of him could I discover. Finding myself so utterly at a loss, I went back to the hotel and told Mrs. Bolton exactly the situation, and suggested to her that the next step was to call to our aid the local police. To this she agreed, thinking they would perhaps go where I could not. Then a systematic search began. Every nook and corner where whiskey was even suspected was ransacked; but all to no purpose—we could get no trace of the missing man.

Thus the rest of the day was spent. Night came, but I did not stop my search. We hunted in vain for three full days. The poor young bride became almost frantic. Her misery was heart-breaking to see. I kept at my task long after I had given up all hope of finding Bolton alive, for I feared that, finding his appetite too strong for his resolution, he had given up the fight against the terrible enemy that held the citadel and was entrenched within

the very fibres of his being, and that in sheer desperation he had put an end to his life by seeking oblivion in the cold blue waters of the bay.

However, on the fourth morning word came of a drunken row which occurred on one of the lumber vessels down the bay, and that a stranger had been badly hurt in the fight. A few questions soon convinced me that the injured man was none other than my patient, so I got a small boat and rowed across to the schooner. I made my boat fast to the fore-chains and climbed on deck. There, to my horror, I saw the poor, besotted creature lying against the side of the starboard bulwarks. His clothes were torn and soiled ; his hat was gone ; his hair, saturated with blood from a deep wound on the head, was matted and dried in stiff patches on the forehead ; the blood had oozed out and run down his face in streaks ; his lips also were bloody, cut, and swollen. As he lay there unconscious, the sun beating down upon him, he presented a most loathsome appearance. How thankful I was that it was I, instead of that poor, grief-stricken girl, that had discovered him !

I obtained some water and cloths and washed the bloated, beaten, and disfigured face. Then we carried him into the little dingy, dirty cabin, where I resorted to all means of restoration at my disposal. All day I worked with him, examining, dressing, and bandaging. At night I had him removed to the hotel, and then the agonized wife first saw the wreck of what was once her handsome husband. If I live to be as old as Methuselah I shall never forget that scene. She was completely prostrated, and for a few days I had two patients instead of one.

It was over a week before Bolton recovered consciousness. In the meantime he went through the tortures of the damned—alternately fighting with invisible foes, hiding from his wife, and crying for whiskey ; but whiskey was the main thing. “ Only just a little bit, just one drink ”—thus he pleaded day after day. I kept two men with him all the time, for in his frenzy one man alone could do nothing with him ; but for some reason or other *I* could always calm him, even in his worst delirium.

After the first few days Mrs. Bolton regained her self-control and was now making life a burden to me with constant importunities to be admitted to the sick man’s chamber. These, however, I withstood, positively forbidding her to go there, because I knew

she could not stand it and would only add to my burden by breaking down entirely ; and I had enough to do without that.

At last I succeeded in overcoming the violence of the attacks and gradually in allaying the delirium. Finally reason regained its throne, and at Bolton's request I sent for his wife.

(*To be continued.*)

* * *

CRYSTAL PICTURES.

"Sometimes the things which I see are interesting, and sometimes just the reverse ; sometimes true and sometimes not. If I wish to see a particular person, I cannot do so, but I probably see something quite different. I cannot tell if what I am seeing is past, present, or future. I do not think that the pictures have anything to do with what I read and see in the ordinary way.

"Some time ago I was looking in my crystal and saw Lady Radnor sitting in a room I had never seen, in a big red chair ; and a lady in a black dress and white cap whom I had never seen came in and put her hand upon Lady R.'s shoulder. It was about 7.30 P.M., I think. I immediately, that same evening, wrote to Lady R. to ask her to write down what she was doing at 7.30, as I had seen her in the crystal. Shortly afterward I saw Lady R., and she said she had done as I asked her, and told me to tell her what I saw. It was quite right ; she had been sitting in a red arm-chair, and Lady Jane E., dressed as I described her, had come in and put her hand on her shoulder. Afterward, when I met Lady Jane, I recognized her, without knowing who she was, as the lady I had seen. Also, when I went to the house I recognized the chair.

"Lord Radnor states : ' This is perfectly correct. Miss A. had never been to Longford when she described my room, which was right in every particular, even to the fact that my chair was quite touching the corner of the high fender.' He tells me that he remembers the incident perfectly. The chair was of a kind unusual in a bedroom. The description of the lady entering was right as to personal appearance as well as dress."—*Proceedings of the Society for Psychical Research.*

“THE HIDDEN SELF.”

“It often happens,” remarks Professor William James, of Harvard University, “that scattered facts of a certain kind float around for a long time, but that nothing scientific or solid comes of them until some man writes just enough of a book to give them a possible body and meaning. Then they shoot together, as it were, from all directions, and that book becomes the centre of crystallization of a rapid accumulation of new knowledge. Such a book I am sure that M. Janet’s ought to be.” It is not possible in this article to do more than allude to two or three of the strange experiences extracted from the Frenchman’s work by the American professor; in fact, mere statements without examples to explain them are not fully intelligible.

The most interesting and important discovery which M. Janet made was the possibility of throwing the subjects of his experiments, when they were in a somnambulistic state, into a deeper trance, so that they possessed different sensibilities, different memories, and became, in fact, different persons. In the primary state—the one which disease had made normal, as it were—a certain patient “was anæsthetic all over, nearly deaf and with a badly contracted field of vision.” In the first hypnotic trance these anæsthesias were diminished, but in the deeper trance no trace of them remained. These different personalities, says Professor James, “are proved by M. Janet not only to exist in the successive forms in which we have seen them, but to coexist, to exist simultaneously; in such wise that Lucie 1, for example, is apparently the only Lucie, anæsthetic, helpless, yet absorbed in conversation; that the other Lucie—Lucie 3—is all the time ‘alive and kicking’ inside of the same woman, and fully sensible and wide-awake and occupied with her own quite different concerns.” The significance of these investigations, as Professor James remarks, lies in their possible application to the relief of suffering. It is a great satisfaction that they do not stop short of that point, even at this early stage. The story of their practical employment as a means of cure is the story of a young girl, Marie by name, who came to the Havre Hospital in a pitiable condition. She was afflicted with periodical convulsive crises, attacks of terror, and a fixed blindness of the left eye. Having observed

that patients in the deeper trance condition were transformed into normal persons, and that lapsed recollections, in particular, were revived in them, he threw Marie into that condition and thereby easily discovered the original causes of her hysterical troubles, of which when not in that condition she could give no definite account. Thus he ascertained that the convulsive crises were due to her being immersed in cold water at a critical age; the attacks of terror to her having witnessed a horrible accident; the blindness to an acute revulsion at being compelled, in her sixth year, to sleep with a child on whose face there was a disgusting eruption, a similar eruption subsequently appearing and recurring on her own face, and leaving behind it anæsthesia of the skin and hysterical blindness. For the purpose of a cure, says Professor James, the thing needed was to get the sub-conscious personality to leave off these senseless hallucinations; but they had become so stereotyped and habitual that this was no easy task. It was, however, achieved by M. Janet in this way: He made her believe that she was a child again, and caused her to live through the profound experiences which had so afflicted her, but gave to each a happy termination. "The sub-conscious Marie, passive and docile as usual, adopted these new versions of the old tales," and "all morbid symptoms ceased as if by magic." Five months later, when M. Janet wrote out the description of her case, she was well, had grown stout, and was no longer hypnotizable.

It is Professor James's opinion that "mind-curers" and "Christian scientists" sometimes obtain similar results by different means, while as a rule the medical practitioner curtly dismisses such experiences as "only effects of the imagination." The importance and the value of a profound exploration of the mysteries of trance-states—that is the lesson which he would have the world learn. That M. Janet found in him a peculiarly sympathetic reader may be gathered from this assertion, which, considering its source, is perhaps more striking than anything else in the article: "I know a non-hysterical woman," writes Professor James, "who, in her trances, knows facts which altogether transcend her possible normal consciousness, facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately, having no doubt whatever of its truth."—*New York Tribune*.

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

A STUDY IN CORRESPONDENCES.

To the metaphysician there is no more fascinating study than that of correspondences between morbid mental pictures and their physical expression. A marked example has recently been brought to my attention, and I will give it briefly for the benefit of the readers of *THE METAPHYSICAL MAGAZINE*.

A lady lost an idolized daughter, and gave herself up to grief and mourning until, as the months went by, she became a helpless invalid. Her physicians may have recognized that, to some degree at least, her malady was increased by her tears and moanings; but, dealing only in the material, they were of course powerless to "minister to a mind diseased."

After about five years' suffering the lady passed from this plane of existence. A *post-mortem* examination revealed conditions which greatly surprised the physicians, and which are of much interest to metaphysicians. She had been treated all along for lung and stomach disorders, but these organs proved to be sound, while

the heart and liver were much diseased. It is no empty rhetorical figure which places the seat of the affections in the heart, for long indulgence in grief over disappointments or bereavements does assuredly write its testimony in that organ. Then, too, the bitterness of sorrow long brooded over renders the liver sluggish, and the gall literally embitters or poisons the physical life. Peter was speaking metaphysically when he exhorted Simon Magus to repent of the "thought of his heart," adding, "For I perceive that thou art in the gall of bitterness and the bond of iniquity."

Another interesting disclosure was that these organs showed, in their diseased portions, that at one time there had been a partial recovery or natural repair of tissue. This showing is regarded by her friends, who are conversant with mental science, as indicating the progress which she made about a year previous to her demise—while under treatment by a mental scientist. But living in a State under the dominion of medical monopoly, the practitioner was compelled to leave because some trouble had arisen. Though manifestly improved, the patient took no steps toward continuing treatment elsewhere, but sank again beneath her self-imposed burden of morbid thought until at last the Slough of Despond (was not Bunyan something of a metaphysician?) completely engulfed her.

There is still another item of much interest to the student of correspondences in connection with this case. Shortly before this much-loved daughter died, the mother gave birth to a child. The little one is now five years old and has never been able to talk, owing to a partial paralysis of the muscles of the throat. This, it is plain, is due to the mental picture of death held by the mother in her distress over the condition of her sick daughter, whose disease was located in the throat. Doubtless the child could be entirely cured by metaphysical treatment, but her present custodians are much opposed to anything of the kind, and nothing can be done by those interested until this unwillingness is overcome. Then the mighty Truth shall prevail!

HELEN L. MANNING.

THE medical practice of our day is, at the best, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence.—*Prof. Evans, F.R.S., London.*

UNLIMITED SPIRIT.

An obvious error is involved in the common attempt to account for the workings of spiritual truth upon a material basis. A more rational explanation of the phenomena of thought transference in mental healing is given by S. E. Browne in the *New York Times* as follows :

“Thought *causes* a molecular disturbance that emanates from the brain in waves similar to those produced by sound ; but it *is* something quite different. It does not need a severe mental concentration to produce these waves, for one cannot project any thought, no matter how carelessly, without producing them. When rightly understood and properly used, thought power can *never* fatigue or exhaust the system. The finding of things hidden in this way is not an uncommon thing. I have often done it myself, though never at a distance, because I have never tried ; it should not be fatiguing, however, any more than to think with the eyes open, but rather exhilarating, if properly understood. . . .

“ Spirit is not in us, but contains us. Spirit is circumference, it embraces all, and is all. What can imprison it ? Spirit is everywhere ; can the flesh surround it ? If so, God is smaller than man, for God is spirit and spirit is God ; then how could a portion of God be separated and imprisoned, supposing God to be a personality ? If it is a principle instead of a personality, the chances are even smaller. Spirit, mind, can never be confined anywhere ; its very nature is freedom, its mission limitless, and its power exhaustless. We therefore can never be any *more* spirit than we are now. We can expand some of our limitations, perhaps, which exist only from want of knowledge ; but so much of the Divine as we are can never be any more or less divine.

“ If a mental scientist in Hartford can heal a patient who is in Chicago, San Francisco, or Europe even (no uncommon occurrence), it shows that no electricians are needed, viewless or otherwise, for the transportation of thought ; but that what we name *space* is mind, spirit, intelligence. A thought projected from any mind, under any circumstances, simply goes into its own element, and being an individual emanation it goes straight to the object to which it was sent, instantly, there being no distance in mind.

Being governed by its own law it is projected at the proper time, and reaches its proper place without any effort to itself, simply because it *must*. As the sun shines, a ray of sunlight costs no *effort* anywhere ; it is the law of its nature to shine. So Infinite Mind thinks, and finite minds, being rays of the Infinite, think just because they must, and without effort. Want of *knowledge* is our only limitation."

IMAGINARY DISEASES.

There are more hypochondriacs than is commonly thought, but they are now chiefly concerned about their kidneys. The number of persons who fancy they have incipient Bright's disease or diabetes is astonishing. Most of them are too timid to undergo an examination, fearing to learn that they have only a short time to live. The unnecessary suffering which they endure in secret is appalling. Instead of submitting to an examination which would, perhaps, in nine cases out of ten result in a verdict of pure nervous debility, they diet themselves according to varying health rules and alternate their hours of anguish with hours of hope.

It is harmless when the victim of imaginary disease merely refrains from the pleasant things of life, but when he applies positive remedies of the proprietary kind he works mischief with himself. Abstinence will not hurt him, but when he begins to make a drug-store of his stomach his symptoms are aggravated and he fancies that every feeling of discomfort from the abuse of drugs is a symptom of organic disease. Then his life is a burden to himself and to his friends.

The rules of good health are few and simple, and perhaps the most important is not to bother so much about the health. It is an alluring and it soon becomes an absorbing thing, this constant study of one's transitory aches. Everything else soon sinks into minor importance. Life is precarious in the most favorable circumstances, and it is folly to grow miserable over remote dangers against which it is impracticable to make provision. We should do our best with a cheerful heart, assured that the most direct and comfortable road to health is to avoid excesses in hygiene as in everything else.—*New York Commercial Advertiser*.

COMMUNICABILITY OF CANCER.

An interesting article on the alleged communicability of cancer of malignant growth appears in a recent issue of the *Medical Record*. It says, in part :

“From the time that the malignancy of cancer was recognized, the question of communicability has borne the brunt of the most earnest investigation, and the hope of its solution has stimulated the most ingenious experimentation of earnest investigators. The results of all such studies have been entirely negative. There are no proofs of which we have any knowledge that cancer has ever been directly or indirectly propagated from one human being to another. It is true that there is published an occasional case in which there would appear on superficial examination to be a direct relation between cause and effect, but when such are critically examined the theory of propagation vanishes in face of a conscientiously critical analysis. At best they are coincidental circumstances following the general law of accidents. Experiments in the lower animals have thus far amounted to nothing, and practically we are as much in the dark regarding the true etiology of cancer and its real methods of dissemination as ever. The investigations in these directions have been exceedingly interesting, although mostly instructive from a negative view. A person predisposed to any disease is always an easy victim, when any definite, exciting cause presents itself, while one without such tendencies escapes every time.”

The writer concludes by saying that the death of a physician of this city from supposed inoculation of cancer “was undoubtedly one of predisposition to malignant disease that developed in due time, the supposed inoculation from a cancerous patient having no more causative relation to it than any other purely coincidental circumstance.”

LONG and healthy life is, in a great measure, in the hands of us all, and the deviations from health that we bring upon ourselves are, if remedial, more correctly so by dietetic means than by medicines. The former may be permanent cures ; the latter are but palliatives.—*Dr. N. E. York-Davies.*

FOOD AND STRENGTH.

Henry L. Sherwood, of Astoria, Ore., in the course of conversation, said: "Having been for the last thirty years engaged in the fur business, I have been called upon very frequently to visit China, and have taken a number of trips to the islands of the Pacific and certain parts of India. I have been obliged to learn a good deal about medicine, and from the works I read conceived certain notions as to the best diet for the development of muscular strength. I studied the matter carefully, and after a long series of observations came to the conclusion that the medical writers know little or nothing of the subject, and that diet, as long as it is not absolutely deleterious, has little to do with physical development and endurance. In the early '50s I was called upon to live for months among the Indians of the Northwest, especially among the Blackfeet, Flatheads, and Gros-Ventres.

"With the exception of the latter, who eat a great quantity of fish, these tribes were almost exclusively meat-eating, and their vegetable diet was not worth reckoning. Never among white men have I seen anything like the same endurance that they displayed. They were never of heavy physique, few of them weighing 160 pounds, and most of them falling below 145, but their runners were unequalled on this continent. With a few pounds of pemmican meat dried in the sun and pounded into a homogeneous mass, one of the Blackfoot runners would set out on a journey of 300 miles over a rugged, mountainous country and never take more than five days in making the trip, while the first of them would arrive at his destination in a little over four. On a trip of over one hundred miles the best horse would stand no chance against them, even on level ground, and when once among the mountains they would laugh at all mounted pursuit, no matter how close the horsemen might be to them. The Gros-Ventres, on a fish diet, would start off to a trading-post with a pack of furs weighing 150 pounds on their backs and travel forty or fifty miles a day without apparent distress. So much for a diet exclusively compounded of either fish or flesh.

"When I went to China," Mr. Sherwood continued, "I was astonished at the wonderful feats of the coolies engaged in unload-

ing the vessels. They were usually, men rather under than above the average stature of whites, but of immense depth of chest and strength of limb. Never in my life have I seen such muscular development as that of some of those coolies. The knotted muscles stood up in great ridges and bunches all over their chests, arms, and shoulders, and their short, sturdy legs bore them up like towers. I have seen one of them come up to a vessel carrying a long elastic pole over his shoulder with ropes at each end to fasten a package to it. He would take two packs of furs, tie them to the pole, stoop down so as to get his shoulder under it and trot off with his load as if it were nothing unusual. Each of these packs had been carried to the wharf by two strong seamen, one being deemed unequal to the task, and yet those coolies would move off easily under what had been considered a good load for four sailors. Four hundred pounds was no uncommon load, and some were said to be able to carry 600 or 700 pounds for long distances. These men, whose muscles were far more powerful than those of any human beings I ever saw, never tasted anything but rice from year's end to year's end. A few of the most prosperous would occasionally, say once a month, get a bit of meat or fish to eat, or now and then a little bread, but fully two-thirds of them never had anything more nutritious than rice. Bread and water, which among Americans and Europeans is considered the most meagre of all diets, would have been a feast to them, and yet their strength far exceeded that accorded those who live on a diet far more generous and nutritious according to medical science. The same thing was true of the Chinese river boatmen, who were magnificently built men, and could pull their heavy oars twenty-four hours at a stretch, receiving as food during that time a couple of handfuls of rice—about as much as an American would eat at a single meal when he had a number of other dishes on the table.”—*St. Louis Post-Dispatch*.

THE only medicine for suffering, crime, and all the other woes of mankind is wisdom. If any one is interested in the laws of health, it is the poor workman, whose strength is wasted by ill-prepared and ill-selected food, whose health is sapped by bad ventilation and bad drainage, and half of whose children are massacred by disorders which might be prevented.—*Thomas H. Huxley*.

CAN MAN LIVE FOREVER?

The animal body differs from any inorganic machine in the fact that it possesses the power of self-repair. In the steam-engine, for instance, the fuel which serves for the production of steam, and subsequently for the creation of force, can do nothing toward the repair of the parts which have become worn out by use. Day by day, by constant attrition and other causes, the engine becomes less perfect and eventually must be put in order by the workman. In the animal body, however, the material which serves for the production of force is the body itself, and the substances which are taken as food are assimilated according to their character by those organs and parts which require them. The body is, therefore, undergoing continual change. The hair of yesterday is not the hair of to-day; the muscle which extends the arm is not identically the same muscle after as before its action; old material has been removed and new has been deposited to an equal extent; and though the weight and form, the chemical constitution and histological characters, have been preserved, the identity has been lost.

So long as these two actions exactly counterbalance each other life continues. If it were possible so to adjust the repair to the waste that neither would be in excess, there is no physiological reason why life, if protected against accidents, should not continue indefinitely. But this is not, with our present knowledge, possible, and consequently decomposition eventually becomes predominant and death from old age results.—*William A. Hammond, M.D., in the Mail and Express, New York.*

PHYSICIANS have learned that more harm than good has been done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases. Ten thousand times ten thousand methods have been tried, in vain, to cure diabetes. Physicians have done much harm: they have hurried many to the grave who would have recovered if left to nature. All our curative agents (so-called) are poisons, and as a consequence every dose diminishes the patient's vitality.—*Prof. Alonzo Clark, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE ROENTGEN DISCOVERY.

The discovery recently given to the world by Professor Roentgen, of Bavaria, of a peculiar mode of action of the cathode ray, which renders possible the photographing of opaque substances directly through other seemingly opaque and solid bodies, bids fair, at the present writing, to exceed even the wildest predictions that have been made of scientific progress in store for the close of the nineteenth century. The "impossible" of the stagnated materialist has already been turned into the simplest kind of a mechanical certainty in a dozen different ways during the past decade; but this latest development seems to bewilder even the most advanced devotees of progressive science.

According to Mr. Park Benjamin, in *The New York Herald* of February 14th, 1896—

"What is known as the Roentgen ray is a ray that was known to the scientific world before Franklin discovered electricity. The ray was produced very early in the eighteenth century, and was the identical ray now generated by Roentgen. What Roentgen has discovered is an extraordinary property of the ray. He has discovered, apparently, that this cathode ray is not obedient to the ordinary laws of light; that its motion is not that of other light waves, which are up and down, like the waves of the sea. It has a motion forward and backward, apparently peculiar to itself, and that is what astounds and mystifies the scientific world. If this is the fact and the cathode ray is not obedient to the same laws as other rays in its projective force, then the discovery is fundamental and there is no prophesying where it may end. It may establish altogether new theories of the creation of the universe."

It is already evident that few scientists consider the photographic phenomenon of this discovery to be its most important feature. The fundamental character of its peculiar mode of activity throws the entire universe

open to its possibilities, and it seems quite probable that photography may prove to be but its feeblest mode of expression in the physical world. Be this as it may, the discovery and attendant experiments have already proved beyond question the evidences of the higher chemistry and the statements of the more advanced scientists, viz., that the various forms of physical substance of which the earth is composed are not in structure the same as they appear in the evidence of the five senses, but that the opacity of physical things is due to a coarseness of vision which renders it impossible to see the spaces existing between particles ; and that their solidity is due entirely to external resistance produced by a coarser mode of feeling which fails utterly to recognize the movements of the molecules composing the body.

From the beginning of the movement it has been a fundamental statement of metaphysics in its application to healing processes that the evidence of the senses with regard to material things is inaccurate ; that modes of activity exist perpetually in the physical body of man, as in all materiality, wholly unrecognized in sense evidence ; and that these unrecognized activities are the natural results of unseen forces which in reality constitute the physical life of every individual.

Flesh seems solid, though elastic, because the mode of activity of the sense through which we observe it is not adapted correctly to examine its finer structure. The cathode ray establishes an entirely different mode of activity in the process of examination. The result is, the cruder mode of activity having disappeared from the process of observation, the seeming solidity, which belongs with that mode, vanishes also, and the plate shows a shadow picture of only that part of the structure which is more dense than the degree of activity established in the experiment. Thus the flesh disappears while the bony structure remains visible. It is probable that a corresponding increase of activity will cause the bone also to vanish, while the more dense *metal* may yet remain. If this prove true, it will only be necessary to develop the right degree of activity to cause all materiality to vanish from view, under the experiment, as regards opacity and solidity in sense action. What then? Will there be nothing left but "an aching void?" We think not. Nothing has been lost but an illusive appearance. All that was real before is still real. The established activity which dispels the illusion represents the law of Reality in the physical universe. That reality always existed back of the evidence of sense, and it still remains in full force.

Development of its corresponding faculties will enable the individual to recognize both the reality and its law of expression. The degree of activity which can cause all material illusion to vanish will doubtless also bring to view that which is more real, and the vital fluid with its modes of activity may then appear to view. Tremendous possibilities lie in this realm, and it is not entirely impossible that proofs sufficient for even a "doubting Thomas" may be established with regard to a real life before the end of this remarkable century.

The human mind, properly developed, possesses the power to exercise all activities that are higher and finer than sense action. This has always been fundamental teaching of true metaphysical healing, and on both the physical and the psychic planes of action one of the most forceful applications of mental power to external healing is the faculty of *seeing through the obstructive element*, whatever it may be, thus dispelling from the realm of mental realization the illusion which for a time has held sway. This is evidently the same law of action that is involved in the cathode ray, though carried into higher degrees, where each part of materiality—in proportion as the faculty is exercised—disappears from view, while a higher reality of active being takes its place in mental realization. The power now found in the cathode ray may finally prove to be a perfectly natural function of mind, being externalized in its present mode of activity.

The developments of science are gradually but surely proving the fundamental statements of metaphysics, and metaphysical healing finds one of its strongest allies in the Roentgen discovery with regard to the penetrating mode of activity exercised in the cathode ray.

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PLAGIARISM.

NEW YORK, February 15, 1896.

EDITORS THE METAPHYSICAL MAGAZINE.

Gentlemen: In your current number, in an editorial on "Plagiarism," you refer to the article on "Psychic Development," in the issue for November, 1895, as containing "some paragraphs which bear a striking resemblance to certain portions" of my book, "The Way, The Truth, and The Life," and add: "The author seems to have submitted the article in good faith as an original production, but in justice to Dr. Dewey we gladly make this acknowledgment of the similarity of both teaching and expression," etc.

It is unfortunate that you did not give the matter more careful examina-

tion, as you would have found the entire article to be a literal reproduction of detached portions of my book, ingeniously selected and put together to read as a connected whole, the only changes being the shortening of a few sentences by transposition or the dropping of words, and connecting fragments of other sentences and paragraphs by the insertion of words to make their sense complete.

There are 1,793 words in the article as published, only eleven words in the whole being added as these connecting links; thirty-six words are in like manner omitted, and thirty-one are substitutions of similar meaning to those used by me, serving the same purpose as the additions and omissions. Instead, therefore, of "striking resemblance" of some paragraphs, and "similarity of both teaching and expression" in general, there is, with the slight exceptions noted, absolute identity of language in the entire article with the corresponding portions of the book. In these there were credited quotations from Dr. W. F. Evans, so that we have here three different mentalities residing in different localities, writing on the same theme, years apart in date, yet the last one using the exact words of the other two.

The theory of Dr. Franz Hartmann that different writers on the same theme often fall into great similarity of thought and expression will hardly explain this case, and had he known the actual facts I think he would hardly have offered it as such. So long an article of complete identity, in which so many detached portions of one composition are ingeniously selected and put together in the other, would, by the law of expression in its relation to differing mental conformation, be rendered impossible as originating in both.

The writer of the article, a professed psychic and occultist, assures me, as she did you, gentlemen, that she knew nothing whatever of my books when the article was written. Only one of two explanations, therefore, is possible: that of deliberate plagiarism or unconscious telepathy. I do not charge the first, and if she can make good the latter she will have presented to the world the most extraordinary development of psychic power yet reported, and Mr. Thomson Jay Hudson should lose no time in testing her power and using it as a triumphant vindication of the doctrine of his book—that all supposed independent clairvoyance is simply unconscious telepathy.

Very truly yours,

J. H. DEWEY.

* * *

TO BE a true follower of Buddha means in the strict sense to observe the Law, which requires one to destroy the idea of separateness and selfhood, and to identify one's self with the All; to destroy the idea that ritualism and ceremonialism are necessary for the attainment of bliss; to destroy the doubt as to the psychic potentialities of man; and to promote belief in the law of Karma, in Eternal Truth, in the ultimate Perfection of Spiritual Wisdom, and in Reincarnation. Realize these truths, act up to them, and Nirvana is gained.—*Dharmapala*.

ELOHISTIC MYSTERIES.

In what is the spiritualizing superior to the humanizing, the spiritual to the natural man?

Not in intellect—for some of the keenest observers, closest reasoners, and clearest recorders the world has ever produced rejected all spiritualizing pretensions.

Not in knowledge—for that which is not verifiable by all intelligent inquirers cannot be superior to that which is capable of verification.

Not in skill (whether in mechanics or the fine arts)—for to despise that which leads to the development of skilful manipulation is a sure way to develop and promote unskilfulness.

Not in the course of life pursued—for to withdraw from all humanizing ties and concentrate effort on conquering sense perceptions is hardly comparable with calmly following the path of duty under the leading of circumstance and the guiding of conscience, using but not abusing the gifts of nature. To lose all consciousness of the visible and sensuous, and so deprive these of the influence they were intended to exercise on the self, is certainly not to promote the progressive advance attained through natural evolution when those influences are not counteracted.

Not in aspirations for the future—for surely the expectancy of an ennobled personality on a higher plane of Being, where each is a vesture instrument or organ of the thus and therein to-be-impersonated Divine, is a more commendable anticipation than the desire for the annihilation of the personality and the absorption of the individuality in and by the Higher Self.

The highest ideal of which man is capable is drawn from the human. The root of this ideal is love; its suggester, Nature; its aim, the transformation of the impulses of desire into the aspirations of affection; its noblest expression, sympathy. Through it the personal self forgets itself in promoting the welfare of its realized humanizing ideal. This promoting influence it can only exercise through natural channels—only transmit and perpetuate through a renewable and renewed personality.

To say that man's highest ideal is found in the concept of the loss of the personality and the merging of the individuality of each in the combined individuality of the Many as the unity of the One; that to attain to the realization of this he must renounce the false consciousness of sense and endeavor to replace it by the real consciousness of Non-Sense, which is equal to unconsciousness on the present plane of Being; that consequent on and with this renunciation he must hold real knowledge to be indistinguishable from ignorance, real love from indifference, real unity from multiplicity, and so on, because this inversion is the indispensable condition of a veiled manifestation

- of a disguised Higher Self which illusively conceals the truth from all but the spiritually enlightened ; and to maintain that he must set the realization of this ideal before self as the sole aim of life—this is to declare that the visible universe is more than an illusion : that it is a delusion, the outcome of an hallucination of the Higher Self—a manifestation of the Higher Self in a state of hallucination—and to affirm that man, the personalized victim of the hallucinated Higher Self, can only free himself from the delusions in which he has been involved by annihilating the influence of his natural but, from this point of view, hallucinated and hallucinating surroundings.—*Henry Pratt, M.D., in The Theosophist.*

* * *

ENSLAVED BY TRADITION.

The majority of people do not worship, and the fault is largely on the side of the Church, which has not fitted the means to the times. The words, the forms, are to-day those which helped the people three hundred years ago. They remain the same, although the fashions, the thought, the whole organization of society have changed. They seem to have acquired a sort of sanctity of their own, which was brought into prominence when, during a visit to the East, I saw how Indian converts, with their Eastern habits and tastes, were called by the English missionaries to adopt Western ways of worship in Gothic buildings with pews and churchwardens. The old forms have, of course, their value, and should be retained for the power they exercise over the minds of a minority ; but, as they grew out of older forms to fit the needs of our fathers, so it would seem other forms in their turn might grow out of them to fit the needs of the present time.

The Church might surely offer out of its resources means of worship which would capture minds fed on the food of the nineteenth century and subdue their vanity. It is not hard to imagine our cathedrals rescued from the tradition which leaves them to be the hunting-ground of antiquarians and the practising places of choirs, to offer instead the music whose greatness and beauty would make hard hearts soften, proud knees bend, and dumb lips speak.—*Samuel A. Barnett, in The Contemporary Review.*

* * *

STATISTICS have been accumulated which reveal that in respect to color-blindness there is a remarkable difference between the two sexes. About three and one-half per cent. of men are color-blind to a marked extent, while not more than four-tenths of one per cent. of women are thus afflicted. This difference in color perception will strike most men who have been sent by their wives upon shopping embassies to match ribbons as understated, if anything.—*Philadelphia Record.*

DEATHLESS.

I stood at the gate of the city immortal,
Ere the sun went down the Western way,
And besought the angel to open the portal
That I might pass with the god of day.

My soul would flee from the shades descending
From the dismal dark and the death-cold dew ;
I shrank with fear from the night portending
And prayed that I might with the sun pass through.

Then opened wide were the golden portals,
And a glorious angel robed in light,
With one hand raised to the city immortal
The other stretched toward the world of night,

Spoke in a voice of musical sweetness,
That thrilled to the depths of my trembling soul :
"Would'st mar the page of thy life's completeness,
And take the half, when thou hast the whole ?

"The night will pass and, a new day dawning,
The sun will climb up the Eastern skies ;
The darkest shadows precede the morning,
The deepest joys from thy sorrows rise.

"And thou, O soul, for the heavens yearning
Must live through cycles of endless years ;
A spark of celestial fire is burning
In thee, to illume and dispel thy fears.

"Many times hast thou crossed this threshold
Coming and going ; thou canst not stay ;
In eternity's wheel revolves the soul
While the suns grow old and the worlds decay.

"Return to the earth, and find thy heaven
Illumined within by the sacred flame ;
There shalt thou find a peace God-given,
And night to thee shall be but a name."

Entranced I listened with awe and wonder,
Then a sudden glory blazed on my sight ;
And the portals closed with a roll of thunder,
While I sank down to the world of night.

—*Josephine H. Olcott.*

KINSHIP OF THE VARIOUS SENSES.

As is well known, the different worlds of sense are due not to difference in the general character of the influence that impresses each upon us, but to differences in our sensory organs. Up to a certain point the conditions underlying various worlds of special sensation are similar. This is well illustrated in the experimental fancy quoted by Professor Croom Robertson, from the German, of a man in a dark room in the vicinity of a rod which is set whirling round one of its ends at a pace beginning slowly and gradually increasing. At the outset, if he is near enough, he is sensible of physical force as he receives a blow. Removing to a distance sufficient to escape this, when the rod begins to spin from sixteen to twenty times a second a deep note assails his ear. As the pace increases the note rises, until as the speed has to be counted by tens of thousands it attains a painful shrillness, passing as the rate further increases into silence. Now, the rod may go on whirling for a considerable time without further affecting the man. But when it gains some million times a second faint rays of heat will begin to steal toward him, setting up the sensation of warmth in his skin. This warmth will grow more and more intense as the rate of revolution rises through tens, hundreds, and thousands of millions. But there is more in heaven and earth than the man, if this thus far were his sole sensorial experience, would dream of in his philosophy. Let the pace go on rising until it reach four hundred billions, and, behold! a dim red light breaks through the darkness. Now, as the rate still mounts up, heat subsides, and ultimately passes away as sound did. But the red glows more vividly; passes through yellow, green, and blue to violet, at which color the speed has attained eight hundred billions a second. The pace still increasing, the violet vanishes into darkness. Then, however much longer the rod goes on, its doings come no more within the ken of that man's senses.—*Joseph Goddard, in London Musical Opinion.*

* * *

THE difficulty that is often felt in reconciling our knowledge of the world as it apparently should be, were our modern ideal of divinity responsible for its direction, is probably the cause which has led many men to relinquish belief in assumed knowledge of its Creator, and to seek spiritual refuge in reverent agnosticism, agnosticism which declines either to construct or accept an anthropomorphic Deity, but owns, with deepest recognition of the limits set to human penetration, its ignorance of the nature of that creative force of which the universe, with its conscious and unconscious life, is the outward and visible manifestation.—*E. M. S., in The Westminster Review.*

* * *

FROM passion comes grief; from grief comes fear: one who is free from passion knows neither grief nor fear.—*Dharmapala.*

BOOK REVIEWS.

PSYCHOLOGY—DESCRIPTIVE AND EXPLANATORY. By George Trumbull Ladd. 676 pp. Cloth, \$4.50. Published by Charles Scribner's Sons, New York.

This is a treatise of the phenomena, laws, and development of human life. The author, who is Professor of Philosophy in Yale University, gracefully acknowledges the value of teaching as a means of education to the professor as well as to the student, and gracefully offers these words of dedication to his pupils "from whose queries and observations both naïve and well considered I have derived more insight into the nature of the human mind than from reading many books." This originality of research is more valuable to the science of psychology than the innumerable books that are liable to be little more than repetition. At the same time the author has drawn much of his material from magazine articles and minor monographs which have been consulted in its preparation. The latter form of literature is inaccessible to the general reader and much of it not to be found in the public libraries. The sources of experiment have also widely increased and this phase of psychology needs especially to be noted and formulated by one who has such eminent capability as the present writer for accomplishing the work. The book is available for class use, although not designed exclusively for this purpose. One who has found in psychology a pleasure rather than a task, and made it the prevailing interest of daily life, is alone able to give it that peculiar vitality which is so much needed in this line of thought. The author is fully cognizant of the fact that to be a genuine psychologist it becomes necessary to go "back from books and laboratories to actual and concrete human life." With the idea of development as the eventual characteristic, the author gives "a clear, accurate, and comprehensive picture of the mental life of the individual man." The old and vicious theories of faculties are wholly abandoned "to the consistent tenure of the view that the formation and development of faculty is itself the chief thing which scientific psychology has to explain." Although the subject is brought to the very border of philosophy, it is yet confined strictly to its own domain.

A HAND-BOOK OF PALMISTRY. By Rosa Baughan. 32 pp. Paper, 50c. Published by George Redway, London. [For sale by The Metaphysical Publishing Co.]

When first offered to the public, some years ago, this little book met with all the critical prejudice that works on palmistry at that time incurred. The

public mind has since broadened considerably, and practical directions for reading the hand are now in more general demand. Many of the modern compilers of books on palmistry have pandered to the realistic tendencies of the day by denying the affinity of palmistry to astrology. The present author, however, believes the two to be indissolubly connected. The names assigned to the mounts are shown to have a very close connection. This is the view of all the old writers on the subject. Greek, Latin, German, Italian, Spanish, and French authorities agree as to the basis of palmistry in the planetary influences. "Dr. Saunders, in the preface to his exhaustive work (published in 1671, and dedicated to his friend William Lilly, the great astrologer), says: 'For our more orderly proceeding with this work it is, in the first place, necessary to be observed that there are seven planets—named *Stellas Errantes*, or wandering stars—which have each of them its separate character as they are used in astrology; the which stars have great power over inferior bodies, and do, each of them, govern some part of man's body, and they especially have their material existence in the hand; so that, without astrology, palmistry could not subsist and be subservient to true wisdom.'" The mistake that is often made, however, is in rendering man subservient to the stars. When their influence can be known and heeded, then will he accept their guidance and free himself from their compulsion.

EVANGEL AHVALLAH; or, *The White Spectrum*. By C. Josephine Barton. 430 pp. Cloth, \$1.50. Published by the author, Kansas City, Mo.

This is an illustrated novel of more than passing interest. Good stories along these lines are by no means abundant. But "*Evangel Ahvallah*" appeals with equal force to the lover of fiction and the scientific investigator. The book is a *teacher*—especially of the young, its central character being a fit model for the guidance of children in search of a fascinating ideal. The inculcation of sound principles is the author's prime motive, and such endeavors are never so successful as when interwoven with the thread of a charming story.

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OTHER NEW PUBLICATIONS.

The Infallible Word, and How To Use It. By W. T. Ruland. Paper, 10c. Purdy Publishing Co., Chicago.

My Proof; A True Sketch. By L. H. P. 98 pp. Published by the author.

The Hartford Seminary Record, Hartford, Conn.

Propositions de Philosophie Occulte par Vurgey.

Grund Gedanken und Behandlung der Gesundheit durch Wahrheit, von M. E. Cramer, San Francisco, Cal.

Her ausgegeben, von H. H. Schroder, St. Louis, Mo.

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THE CORRELATION OF SPIRITUAL FORCES.*

BY FRANZ HARTMANN, M.D.

(First Article.)

BEFORE attempting to examine the correlation of energies—physical, psychical, or spiritual—it is first of all necessary to answer the question, What is force? External observation and internal experience teach that force is a quality or function of something. This function consists in motion, and that which moves is undoubtedly something substantial, as otherwise it could not be felt and would cause no sensation either within our organs of sense or our minds. This motion (or emotion) is a function of energy, and, as every atom of matter manifests some kind of force, energy is said to be inherent in matter; but it would be more correct to say that all of that which we call matter is merely bound up energy, and that there is no such thing as matter without its aspect of force. In fact the as-

* The author of these articles, having been for many years acquainted with a society of German mystics who instructed him in their views, has herein attempted to reduce their teachings to a system and to add such explanations as may render them more comprehensible to the seeker for truth and immortality. It may be added that the said mystics are quite illiterate people, being not even able to read, and therefore cannot be suspected of having gathered their opinions from books. They are not "mediums," such as speak by inspiration of things which they do not understand in their normal condition, but have been taught by their own spiritual Self. What they know is the result of continued efforts to rise to the plane of that higher Self.

sumption of the existence of matter apart from energy contradicts both common sense and philosophy, unless we imagine all bodies to be dead whose energy is not manifest ; but this view is evidently erroneous, since even the grossest material bodies are capable of exhibiting chemical action. On the other hand, any motion or emotion is a certain aspect of matter, for without something that moves it would be quite unimaginable. Thus every force is something substantial.

Substance (from *sub*, under, and *stare*, to stand) means the basis of all existence, and this basis or understanding is energy. Death cannot create life ; neither can inertness cause motion or force. Existence itself is a phenomenon. It is the manifestation of the power to be. Nothing is produced in the absence of any power adequate to produce it, and everything gives birth only to its like. The whole world is the product of energy—an accumulation of energy without any dead matter. What we call matter is merely the visible manifestation of accumulated or latent energy in various forms. The word *matter* merely expresses a certain condition of energy, and *force* a certain state of substance. This energy or substance may be described in its active state as Will, or in its passive state as Space—provided we do not imagine space to be an empty nothing or a kind of room filled with cosmic ether. Space means extension, and extension is a manifestation of energy, which being universal may be called Cosmic energy (Universal world-power), or in a higher aspect a manifestation of the Universal Spirit. The cause of this universal energy, which manifests itself in three aspects as space, matter, and force, cannot be scientifically known, because it is infinitely greater than the human intellect. It is everywhere in space, but is not space itself. We may call it Life, or Consciousness, or Will ; but this brings us no nearer to its comprehension. Perhaps it is best to call it *Being* itself.

In its spiritual aspect the universe appears to us as a manifestation of the power and splendor of the eternal, indivisible, universal, infinite, nameless One, as a product of Will and Wisdom, manifesting itself as various states of Being and produc-

ing forms, whether visible to us or not, upon the different planes of existence—physical, psychical, and spiritual. Even material science is beginning to open its eyes to this view, and the time seems to be not far distant when it will be understood that matter itself is nothing, and that a great scientific truth is expressed in the Bible where it says: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men” (St. John i., 1-4). This also fully agrees with the doctrines of the ancient Indian sages, for they teach the omnipresence of a Universal Spirit (Âtma), whose manifestation is Life (Prâna) and whose product is Nature (Prakriti), with its multifarious forms, each representing a certain sum of qualities (Tattwas) originating in the activity of the Universal Spirit. These forms and qualities are continually subject to change, but the power that produces them is unchangeable. It is eternal, one, and indivisible, though the forms which it produces are innumerable and apparently without end. But, however true these explanations may be, they cannot be demonstrated objectively to the materialistic intellect without any definition of *God*; and as God is beyond all intellectual comprehension and cannot be defined, the fundamental cause of all existence will remain forever a mystery to natural science, unless science becomes spiritual and men call to their aid the power of spiritual perception, and learn to know God by realizing the nature of the divine ideal within their own hearts.

There has been a great deal of talk about the “exactness of science,” and exact science is usually supposed to be attained by closing one’s heart against every high and exalted influence, suppressing every noble emotion, denying the existence of such principles as justice and truth, and rejecting the recognition of everything that is not of a grossly material nature. It is to relegate all ideals to the garret where exploded superstitions are kept; to fancy that life is a product of matter; that the *appearance* of a thing is its reality, and that no other reality exists. The time for this kind of “exact science” appears to

be nearly at an end ; spiritualism (not spiritism) has sounded its funeral knell, and it is not worth while to waste more words about it. Folly is always in its own way ; it therefore cannot see the truth ; neither can the presence of truth be proved to a fool, who is incapable of understanding any proof beyond his own folly.

There is another kind of exact science, however, which consists in recognizing not merely the appearance of things but the soul whose symbols they are. This sort of really exact science is not merely the result of external observation, but has for its basis the recognition of principles. It requires for its acquisition the capacity to feel and realize the presence of that which is invisible, high, and elevating in nature ; to discern that truth, beauty, justice, benevolence, etc., are not mere forms of speech, or adopted "ethics," but *principles*, capable of developing into actual powers ; also a clear mind, a sound judgment, and a certain degree of purity of heart. The means for the acquisition of this interior knowledge are the possession of soul and the observation of the action of its powers after they have awakened and entered into one's own consciousness. External observation can teach us only that which is superficial. He who desires to find the pearl that rests upon the bottom of the ocean must dive below the surface of error into the sea where the waters are deep. He must draw his wisdom from the living fountain of wisdom itself, and not from speculations and sophistry—must cease to live merely in theory, and realize eternal life in himself. The well-known astronomer, Camille Flammarion, says :

" Infinity ! Eternity ! The study of astronomy bathes and drowns us therein. What measure can we take ? If we could travel through space with the velocity of lightning, we would require millions of years to arrive at those regions where the distant worlds are shining ; but, having arrived there, we would find that we have not advanced a step nearer to the limits of space : for space is infinite ; the infinite is without limitation, and in all directions are so many worlds, so many consecutive suns, that if we were to expose a photographic plate long enough to their rays it would finally be covered with so many luminous points touching each other that the whole field would represent only one radiating heaven—for wherever we look there are innumerable suns, one beyond the other.

"And we live upon one of these worlds, upon one of the most insignificant ones, at some point of the limitless infinity which is illumined by one of these suns without number. We live within a limited horizon, like silkworms in their chrysalis. We know nothing of the causes of these phenomena; we ourselves are evanescent creations of the moment, whose knowledge does not penetrate deeper than to that which seems, and whose field of vision is comparatively as good as nothing: while it is big enough to cause us to fancy that we know something, and we even flatter ourselves and are bloated by a sense of superiority, imagining that we are lording nature. We pride ourselves not a little about the possession of that which we fancy to be real, and which after all is nothing but an illusion."

As it is above, so it is below: the internal world is like the external one. Beyond and within we find the glamour upon the surface and the reality in the deep. No man has ever intellectually sounded the depths of his own being. Within himself he finds infinity and eternity, if he enters deep enough. Within his soul are unmeasured worlds, infinite space, and no end. Within the world which we call our own we find the same powers and qualities as in the external world by which we are surrounded. These powers are states of our own self, whether conscious or unconscious. If we penetrate still deeper we come to a region in which all conception of self, personality, and limitation ceases: we enter the formless, where nothing exists but God in silence and rest.

Space, Power, Energy, Substance, and Quality are convertible terms; they merely refer to the different views we take of one and the same thing. Space is the extension of world-power, or energy; force, the action of energy; substance, force in inaction; matter, the manifestation of energy; and qualities, the manifestations of power. Thus is consciousness a condition, or quality, but also power and space. It may be concentrated upon a mere point, or may extend far into infinity. Purity of mind is a state, or condition, but it is also a power which protects the soul against the entrance of that which is impure and contrary to its own nature. Knowledge is a power which enables man to perform certain works. Ignorance is a power sufficiently strong in appearance temporarily to oppose the truth; conceit is a power just strong enough to

reject knowledge; self-love, superstition, bigotry, malevolence, hate, envy, greed, wrath, etc., are all external powers of various kinds, representing the absence of the opposite realities or true qualities of the real principles.

Whenever a principle becomes manifest, it is a power. Heat, light, magnetism, etc., are principles manifested as powers, endowing bodies with their own qualities. Heat causes water to become warm; light causes glass to be luminous; magnetism causes steel to attract iron. These bodies would not possess such qualities if the respective powers were not manifested in them; nor could any man be loving, wise, or knowing if the powers of love, wisdom, and knowledge were not manifested or active in him. All powers, forces, and activities are ultimately nothing but modifications of the activity of the Divine Will in nature, manifesting itself in individualized forms according to their conditions, and endowing them with certain qualities. In an acorn the power by which an oak-tree grows manifests itself in that growth, without knowledge on the part of the acorn. From a pine-seed the same power produces a pine. Man, having an individual consciousness of his own, is conscious of the presence of the powers that move within his soul, and he imagines these forces to be his own products and property. A tree cannot intelligently employ the energies with which it is endowed by nature; but man, having intelligence, may employ them for his own benefit, and thus establish the conditions under which he may grow to still higher states, in which even greater powers will become manifested in him and endow him with higher, nobler, and more potent qualities.

The greatest of all spiritual powers, one which lifts man above and beyond his animal nature and frees him from error and illusion, is that of spiritually recognizing the truth. This does not mean the intellectual assent to this or that theory being true, but the realization of divine truth within the understanding—the true understanding of the real, itself, apart from all theories, opinions, deductions, arguments, dogmas, doctrines, and fancies pertaining thereto. We know what we ourselves are as soon as we fully realize our condition, and, recognizing it, we

require no argument or dogma concerning it ; nor will any theory, hypothesis, or opinion help us to know our state if we do not experience and realize it ourselves. All explanations and theories serve merely to enable us to liberate ourselves from such errors and prejudices as stand in our way in recognizing the truth. But the truth itself is not thereby revealed ; it becomes known only when its power becomes internally manifest. Wisdom is not a matter of knowing, but of becoming. Truth can neither be manufactured nor created. No one can manifest the light of truth in the soul of another : this can only be accomplished by the light of the truth itself. As in the animal kingdom one animal serves as nutriment for another, so in the intellectual realm one mind feeds upon the products of another. Each man lives upon the thoughts that have grown in the garden of another ; but the spirit of God in man is free, and a soul in whose consciousness that spirit has entered lives in the recognition of truth, independent of all theories and speculations. The soul, having awakened to a realization of its divine nature, lives in its own immortality, independent of all things—in its own divine consciousness. No such state can be created by means of the imagination or fantasy, nor by means of hypnotism or suggestion. It is a condition produced in no other way than by the manifestation of the power of wisdom in man. Thus darkness cannot create light, but when the light becomes manifest the darkness disappears. Likewise, there is no wisdom created by ignorance or conceit ; but when the power of wisdom becomes manifested in man, there is an end of these conditions.

An imaginary conviction that this or that thing is true, even if such conviction be based upon the strongest reasons of plausibility and probability, is no real knowledge or self-recognition of truth. The truth is really known to no man until it is realized *in* him ; but when the light of truth arises as a living power within his soul, penetrating and illumining his understanding, causing him to enter into full harmony and become one with the truth, he may then truly say, not only “ I know the truth,” but like one of old, “ I [in my impersonal state] am

the Truth." This, however, is not to be interpreted as if to mean that we should reject all theories or treat the opinions of others with contempt. Theories are means by which to arrive at practice; they are like crutches used by children before they are able to walk. They are sometimes good for discarding errors; but a *knowledge of theories* is not identical with the *recognition of truth*.

The first requirement for the attainment of real knowledge, of any power or quality whatever, is its possession. We may obtain knowledge in regard to the action of external forces by observing that action, even if these forces are not in our conscious possession. Thus we behold the effect of a stroke of lightning, hear the rolling of thunder, witness the action of steam, etc., and obtain a knowledge of certain effects, making our deductions in regard to the nature of the causes; but we cannot know the real nature of love or hate, desire or contentment, spirituality or benevolence, purity or justice, unless we consciously possess these qualities. No one can really know what hunger is unless he has experienced it himself. All that is beyond our experience is to us mysterious and *occult*. Man, in the aspect of an intellectual animal, knows nothing real in regard to spiritual powers; but when a spiritual power enters his consciousness it becomes a part of his being and ceases to be occult. He knows that power as soon as it consciously enters into his possession. After that he will need no scientific arguments to prove that such powers exist; while without that possession all such scientific speculation amounts to nothing but theory.

All existence is relative. There is no personal God in existence for those who do not experience the power of the divine state of being within their own persons; but as soon as the power of divinity begins to stir within the depths of our hearts, we know beyond doubt that it is capable of endowing us with divine qualities by manifesting itself therein and raising us into a higher, impersonal state. Those who deny the possibility of such a transformation, or refuse to believe in it unless they receive external scientific proof, thereby prevent the realization of

the divine ideal within themselves. The blind clamor continually for external proofs in regard to the existence of God; but the wise, in whom the fire of divine love has burned to ashes the illusion of self, and in whom the divine power of eternal truth has become manifest, need no external proof. As soon as the God within has conquered the animal in his nature, thus allowing him to enter into the divine state, he is himself an impersonal, divine being, even while occupying a personal form.

The first step in this progress is the attainment of purity. The mind of man collects and combines ideas and erects an artificial system of knowledge—a patchwork constructed of theories and built upon sand; but real soul-knowledge, founded upon the rock of wisdom, is not attained unless the light of eternal truth penetrates the soul as the light of the sun shines in a pure crystal. The self-knowledge thus attained is not like objective science, which springs from external observation, philosophic speculation, and a knowledge of appearances and probabilities—a product of one's own fancy; but a revelation of the truth, produced by the power of truth itself. Such spiritual knowledge does not belong to the external, personal mind of man, but to the spiritual, celestial, inner state of being, whose light becomes reflected in the mind of the terrestrial man. To feel the presence of God within the soul is to be already in possession of the divine power of spiritual perception; for only that which is divine in man can feel and experience that which belongs to the divine state: only the God in man can sense the presence of God in the universe. The soul enters into possession of God as soon as it becomes conscious of his presence; while, on the other hand, the possession of even the highest latent divine faculties is practically useless to a man who is ignorant of their possession—just as useless as legs would be to a man unable to walk, or money to one who did not know that it belonged to him. But when these spiritual powers become manifested in our bodies, they become as it were our own properties, endowing us with their qualities. We may then study their action within ourselves and use them just as the physicist studies and uses the

action of the external forces heat and electricity; and we will find that even these spiritual powers are ultimately only modifications of one fundamental power; consequently they are correlated to each other and their activity is mutually conditioned in each.

These powers do not belong to our personal self, any more than heat, electricity, life, etc., are created by our own bodies; but they are forces of universal nature becoming manifest in us. In the same sense, that which we call our *virtues* are not our own productions, but manifestations of divine principles which belong to the spiritual state of Being and become manifested in the personalities of human beings. Self-created virtues are products of the illusion of self. Self-righteousness, self-conceit, etc., are not true powers, but fanciful creations which hinder the manifestation of truth. The vices of egotistic persons are less repulsive to behold than their assumed self-made so-called virtues, because the former are the natural outcome of the illusion of self, while the latter are the unnatural products of ignorance and conceit, misleading in every sense. True virtue does not belong to the illusion of self, but to the true and impersonal state of man. All that is real in man belongs to God, the immortal reality; all that is illusive in him belongs to the illusion of *self*, the father of lies.

Purity is freedom. To be pure is to be free. If we were purified of the illusion of self-conceit, limitation, and form, we would be free of that power that binds us to material existence, and recognize that in our real essence we are not "worms of the earth," but spiritual beings, omnipresent, all-penetrating, and all-knowing. Our essence (*Âtma*), our Universal Self, is one and indivisible. I am *Âtma*, but I do not realize the fact because I am deluded by the isolation and limitation of the corporeal form with which I am firmly connected and identify myself. When I begin to recognize *Âtma* (my universal), I shall know myself in reality. There is nothing to keep me from this spiritual recognition, except those elements in my material nature which do not belong to my real self. Foremost among these is my power of self-reasoning, which, owing to the delusion of

sense, causes me to make the mistake of identifying myself with my personal form, and thus to ignore the true Self, which is without limitation.

Within the superficial strata of the soul, the images produced by the world of phenomena are reproduced in a manner comparable to the inverted images produced upon the surface of a lake by the objects standing at the shore; but within the depths of the soul, to which these reflections do not penetrate, rests the divine spark of truth, which, when it is fanned into a flame by divine love, illumines the kingdom of mind and destroys its illusions. The more the soul is filled with carnal desires and the mind with sensuous images—the deeper those desires penetrate toward the centre and the more such images take substantial shape—the greater will be the obstacles to the internal revelation of truth; but when the soul is purified of desires the mind becomes free of illusions. It is said that when the external eye of the soul opens, its internal eye closes; but when the latter becomes open the former closes itself. When the soul turns away from the delusions of the senses and rises upon the wings of the will to the regions of truth, the door of the sanctuary in which the truth is unveiled will open itself. The soul in its essence is pure, requiring no improvement. The sky is pure, but the smoke and the vapors arising from the earth cause impurities and clouds therein which obstruct our view of the sun. The soul in its essence is free; our own misconceptions and the errors to which we cling are the “naughty sisters” which keep the “beautiful princess” captive. The strong will, illumined by the light of true understanding, is the “radiant prince” for whom she waits to liberate her from her prison.

Purity dwells in the love of the real and not in the attraction of “self.” The love of truth does not consist in fanatically clinging to some opinion which we fancy to be true; it is a power that springs from the recognition of that which is eternal and real. Love of truth is not self-righteousness, but the realization of the unity of all being. It is the love of that power which resides in all things, holds all worlds together, and moves all objects. This power is Love itself; for the truth

is the life, and the life of all things is Love. He who loves the truth loves in reality nothing else but the divine and universal Self, which is the One of the universe. Human love, so-called, is the desire for the gratification of some personal desire ; but love in its true and spiritual meaning is the presentiment or recognition of the divine oneness of the All, and ultimately its realization. He who sacrifices himself to the love of truth yields nothing, but gains everything ; he merely gives up his captivity and enters into freedom.

Man in his essential nature is " Mind " (*Manas*), an inhabitant of the celestial sphere ; his material, limited form is the product of his sensuous desires. He is spiritually asleep and dreams of physical existence ; while he sleeps his dream is enacted and appears to him as a reality. During his dream his will is bound to his desires, becoming free only when he awakens ; but this awakening does not depend upon the life or death of his physical body. The body may die and man be still bound to material existence, because he is yet bound to his personality and his personality to the earth. Only when man, whether in or out of the body, awakens to the realization of his own real, impersonal state, does his will become free. Then he enters into freedom. The will of a man in freedom is the will of God, because it is one with the law and not subject to anything. He who attains self-knowledge in truth knows the will of God.

THE PHILOSOPHY OF PSYCHO-THERAPEUTICS.

BY SHELBY S. MUMAUGH, M.D.

THE purpose of this essay is not to pursue novelty for novelty's sake, nor to chase an old mysticism in new attire, nor yet to seek that which is beyond the reach of the human intellect—the inexplicable fascination of an incomprehensibility. As medical men, it belongs to our vocation in life to elevate that treatment in which science is found in its perfection—in which the unseen curves of nature play their part in exerting curative potency, in which the sacred laws of God wield controlling effect on the vitality of organized matter—to the degree of dignity which it merits, for we are merely agents of this sacred art of healing, guiding and assisting the best we know how.

Let us consent to investigate, and not make it our business to ignore this valuable field. Far be it from my intention to deride the importance and value of *materia medica*, yet I earnestly desire to make a plea for mental therapeutics against which the best thought will neither rail nor clamor. Nature as well as art has something to do in the cure of disease. Admit or reject the statement as best suits your habit of mind and the fact still remains that in most cases nature performs the cure, the physician being her employee, if you please, with medicines as *his* tools. This is not, however, the present question. To what extent is mind placed in control and made master of its appendage, the body? In what degree are health and sickness influenced and modified by this inner power? Mark the boundary lines of this dominion.

The reality and force of that which is unseen and unheard are just as firmly established as that which the sensorium receives through the organs of special sense. It is the operation of the great power within which does the work, not the material organs themselves. The chief effort of all the works of

God is put forth for the inner man, and here the greatest power in the world is found. The outer is only the protector and promoter of the inner. Do you distrust its reality and its strength ?

Braine anæsthetized a patient without any anæsthetic, because she imagined that the empty inhaler contained chloroform. Borrelli has handed down to us a well-authenticated case in which fright was the cause of turning the hair completely gray in a single night. Naturalists furnish instances of remarkable changes, caused from grief or fear, having been suddenly produced in the plumage of birds. Inordinate mental exertions have frequently caused fatal results. John Hunter died in a fit of anger, and the mother of Lord Byron put an end to her existence in the same manner. Many soldiers without wounds, who had passed through the valley of the shadow of death, were found on the battle-field of Princeton. History tells of a religious sect in the Sandwich Islands who succeeded in putting their criminals to death by prayer. This worked so powerfully on the imagination that the very notice of the homicidal litany sometimes had fatal effects.

That distorted mental action can produce corporeal disease, the collected proof of ages bears abundant evidence. That the human organism is mightily acted upon by the emotions and passions, even in the most healthful condition, is a fact which no argument will overthrow. That thought may bring the activity of an organ largely under control is a psychological dictum worthy of all acceptance. That the imagination by dwelling on the system may bring on functional and pathological changes, resulting in disease, is a demonstrated reality. Is not the mere lodgment of an idea in the arena of thought an active power existing in fact and in truth—a momentum carrying its own vast weight ?

Scientific disciples of the healing art have no doubts concerning the truth that severe mental operations may bring on dyspepsia, or so inhibit the proper activity of the liver as to tint yellow the sclerotic tunic of the eye. It is equally true that the secret operations of natural causes will through solici-

tude and anxiety so burden and break the mystic charm of Morpheus that the mind must sail on Biscay's sleepless bay. We are obliged to admit the existence of mental effects when daily observation reveals the extent to which the secretions of the skin, the salivary and mammary glands, are thus modified and controlled. Then, too, the cheeks will flush with embarrassment; the face will burn with indignation or turn pale and cold from fear. Recent research shows that the ties between mental conditions and the supply of the circulatory fluid are of the most thorough-going nature. The annals of medical literature are plentifully stocked with case after case illustrating the power of mind over the living organism and its potency in coping with disease. Every intelligent, unprejudiced physician might (if he would) add interesting and remarkable instances serving to make clear the fundamental reality of the natural strength and energy of the mind.

Let us throw aside all previous mental bias, for or against this immaterial principle, and allow the truth to be presented. Make a careful survey of the emotional effects upon the material organization of the various corporeal systems, and mark the results. Need I do more than hint at the efficacy of a cheering, kindly word from the trusted physician upon the sick person? Has not our profession profitably utilized sweet hope and implicit confidence as a balm on the malady, and to prevent the marvel of marvels from fading like an African leaf before the scorching sun and over the burning sands? Every physician conversant with the more exalted principles of his profession knows that it is quite possible to bring about in this way a health-preserving, health-restoring, and health-generating condition in many cases.

The susceptibility of human beings to moral suasion and mental suggestion is an established verity. The true system by which the ground-work of the great principle of acting on the body through the mind and its natural effects is explained has never been guilty of attempting to divorce mind from matter; it deals with them as one sublime union of principles and parts of mutual assistance. Of course it is necessary to v

the agents of *materia medica*,* but the arduous duties of the medical profession demand more than physical truths alone; they call for moral and intellectual training as well. Our practice is a science, not a trade, and it behooves us at all hazards to prevent it from degenerating into a mere mechanism. The physician should be a philosopher, not an artisan; he should be able to play harmoniously on the mental strings of the nervous system, each time placing mind on a still higher vantage-ground in medical science and art.

Consider the medical vogue of our hospitals for the insane. Here moral suasion is reduced to a science and mental health is *evolved*, not manufactured. Here imagination—that magic power which has long been known to kill—is utilized to cure. Here medical science considers it no fall from therapeutic grace to join hands with the sacred healing power of mind in conquering the malady. The philosophy of mental healing has at last come to the rescue of these unfortunates. It is strictly in harmony with the demands of reason to call into action the power of thought in treating perverted conditions of consciousness which have no discoverable organic foundation.

Is this practice concealed by an impenetrable darkness of mystery? Not at all. Organized medical knowledge furnishes a reasonable explanation of curative mental effects in disease. The ganglionic centres of the brain and spinal cord preside over nutrition of the organic structure, and it is neither unscientific nor contrary to the laws of physiology to improve digestion, facilitate assimilation, and promote healing of a diseased part or organ by directing the immaterial entity of mind to this laudable end. In physiology and pathology we have for psychotherapeutics all the fundamentals of which a philosophy of this sort is capable. The unyielding laws of nature can be utilized in the cure of disease, through the power of a thinking, non-physical mind, by arousing the true ego and allowing man to free himself from disarrangements of nutrition and of the ner-

* "Of course!"—while the deluded mind continues blindly to believe that they possess curative power, but not afterward. Truth is never material, and spiritual law needs no material prop.—ED.

vous system. This is accomplished by knowing the underlying laws of cerebral physiology and bringing fundamental psychological principles to bear. This application of force is not an exact science, yet as our knowledge of mind and brain progresses the general principles upon which it rests may be expressed in purely physiological terms.

Mind has effects. The laws governing the stream of thought known as the association of ideas (common phenomena of subjective life) have long been familiar to psychologists. Are the motor effects from the intimate inter-relation between the mental activities and the vaso-motor system new discoveries? By no means. Under the influence of thought the heart flutters or stops—the mind becomes exhilarated or depressed. All the known laws of mind and brain—all the fundamental principles which govern activity in the mental world—may by the Baconian theory of induction be reduced to as accurate a philosophic system of causes and effects as the physical things with which they are connected.

Impressionability is our normal birthright. All the beneficial properties of psycho-therapeutics may be summed up in *mental impression*. Upon this, with most physicians, the subject must stand or fall. Its value to psychology and its medico-legal importance will interest only those devoted to these branches of science. The potency of mental impressions in a functional sense and their wonderful influence on the corporeal system remain no longer in doubt. They furnish, therefore, an obvious support in the treatment of many affections of the human system. The due recognition of this by our profession will advance medicine both as an art and a science. Of course it is proper for us to go slowly in this province, and not to expect to cure all the recognized organic lesions by this method; yet in some of these disorders certain symptoms may be relieved, thus aiding in removing the lesion and getting rid of the malady.*

* And if "aiding" by doing one part of the work, why not by doing another part also? Who is wise enough to state authoritatively that the intelligence which constructed the whole body, and which can repair a part of it, *cannot* repair another part? Who so infinite as safely to limit Infinite Intelligence?—ED.

In the dusky psychic realm of sub-consciousness the causes and effects of mental states may be hidden, but if our knowledge were complete we could always reason from them deductively with absolute certainty. Knowledge to trace them out and place them in harmony with the complexity of consciousness is quite possible. It is now a fixed postulate of physiological psychology that every mental activity effects in the brain a certain grouping and specific co-ordination of nerve-cells and nerve-fibres, which always respond in a definite way to a given stimulus. On the other hand, the cortical ebb and flow of cells and fibres are invariably accompanied * by mental action. Does not mind, then, belong to the orderly system of nature quite as much as the physical embodiment with which it is commonly identified? This anatomical theory forms a basis for mind and elevates it to quite as high a scientific round in the medical ladder as its instrument, the brain.

Many facts calling for earnest attention are known concerning this powerful, ever-operative law of conscious life. Man reacts to the stimulus of thought-influence with almost exact certainty. Call up in mental review the world-wide phenomena of unconscious imitation, the strange epidemic manias of the Middle Ages, and the horrors of contagious crime so frequent on our terraqueous globe, and you will be convinced that suggestion is a stimulus to the cerebral cortical processes controlling every part of the human body. A large proportion of mental phenomena may be controlled by suggestion in its various forms. It belongs to our most exalted duties to charm the emotion, to delight the imagination, and to captivate the mind. Many appearances regarded as due to physical causes are entirely psychical in origin, and the time has come when we can no longer pass mental therapeutics by unnoticed.

This is not a manifestation of superhuman power. It is not the expression of a force deeply mystical. The mysticism of the subject has been dissipated, *pari passu*, through scientific research, and now the honest physician considers it as much a duty and benefit to administer a placebo in one case as an active

* Preceded, rather. —ED.

remedy in another—to give a hypodermic injection of water in certain circumstances as to have morphine in the syringe when the needle is inserted beneath the derm in other cases. Why? Shall we recognize the potency of mental agents in one place and discredit them in another? Why this inconsistency in medical science? By suggestion alone despondency may be turned to hopefulness and nervous irritation largely abolished, the appetite increased and constipation very often relieved, and perverted mental impressions improved and symptoms of organic disease lessened to a considerable degree.

The philosophy of the human mind teaches that we cannot be skilled physicians unless we are fair metaphysicians. To rely upon medicine alone is to seek grain in threshed straw. As guardians of the public health, we owe to the afflicted the application of metaphysics to the practical purposes of medicine. This is not a barren and unprofitable region, without any direct bearing upon our science. It is not blind relief due to elegant and polite methods. Healing may be actually promoted by firmness of character, combined with a cheerful and happy flow of spirits, a pleasing and gentle manner, an open and winning expression of countenance, an equable and regular state of temper, and a kind and sympathetic touch of feeling. These attributes invariably attract good-will, gain esteem, assure obedience, secure confidence, and promise hope to the patient. It is not far from the truth to say that he who has the least fear of death has, *cæteris paribus*, the best chance of surviving.

These views concerning practical life in the sea of human nature may disturb the settled opinions of some on metaphysical medicine, but how to treat sickness is frequently an art, and the metaphysics of medicine is rapidly becoming a science. A sound reform of medical teaching, granting this subject the place it deserves, would tend to bring about a desirable state of things in the promotion of profitable philosophic knowledge and the diffusion of useful medical information.

INVOLUTION AS CORRELATED TO EVOLUTION.

BY S. B. BIGGAR.

THE universe, visible and invisible, is a realm of law. Through all planes and states of being two great principles silently work out destiny. Involution is the law of infolding essences, principles, potencies, and forces, which are modified, changed, and combined, then thrown out into complex forms through the law of evolution. As related to metaphysics, it is the law upon which depends all psychic phenomena and spiritual unfoldment; as related to physical existence, it is the law governing nature's growth.

The trend of all things, visible and invisible, is toward progression—seeming retrogression being in reality progression. Laws innumerable are coactive with and auxiliary to this essential principle of influx, upon which depends the manifestation of all creative energy. Involution is the law of causes, while evolution is the law of effects. Involution is to evolution what soul is to the body: the inner, integrant part. Involution is to evolution what intelligence is to knowledge. Knowledge, a mental achievement, may be acquired by evolutionary processes: while Intelligence is one's measure of soul-consciousness—the "talent," in the parable, that it is dangerous as well as unprofitable to hide in the "earth" of sensuality. In the words of Frederick, in his Meditations: "You bury yourself when you give your attention to *things*."

Science, delving, discovered evolution as the one great law of ascension, of differentiation, from simple to complex. Thanks to its researches, independent thought thereby received fresh impulse and heralded the dawn of a new era. Evolution is the "going out," after the life-principle has been

implanted in the wonderfully beautiful matrix of nature, where Divine Will is Love in motion. In the divine Being—biblically called “In the beginning”—there is incessant involving and evolving, producing and reproducing, birth and rebirth, generation and regeneration. Before different strata, genera, or races have been evolved, much has been involved and created along intermediary lines. So, without the law of involution as cause, in this divine Being, this universal essence, including both the visible and invisible, there could be no evolution. Perfect balance is sustained by the universal law of vibration, which is motion.

The pivot of Spencerian and Darwinian philosophy rests on natural selection and the survival of the fittest; our century has garnered brilliant works on this process of unfoldment from other pens. All have found an invisible, so-called intangible, undemonstrable agent—a something that gives rise to and operates through the various periods of existence. Prior to the igneous fluids, the igneous rocks, and the first quivering protozoon, with its “latent creative energy,” this agent unerringly worked, and still works; it also manifests itself through man. This force is acknowledged by all; but, when the plummet of research is dropped into the depths of materialistic evolution, it ends with hypothesis. The most learned scientist or savant cannot distinguish whether the microscopic germ, which is not discernible as plant or animal, is to be “a violet, a palm, an oak, a worm, a fish, a lion, or a man.” It lies provokingly before him as an interrogation point.

Our protoplasm, with its minute cilia, must needs be produced from living matter—cell from prior cell. Protoplasm may have inherent power of reproduction; but, without the vital forces surcharged with essences or tinctures of every variety of substance—every degree of principle, emotion, or activity—*man* in his highest development would be a protoplasmic molecule, learning fear and selfishness from outside influences, without aspiration, inspiration, or the God idea, even devoid of ethical instinct. God must not be limited to the evolving method of building worlds, and peopling them

with mere protoplasm. No ; " Life is dowered with a deeper sense of deathless power."

The philosophy of suggestion, with its theory of mechanical agency—that " we are what we are by outside influences beating against us"—has limitations which leave us unsatisfied. " Give me matter," said Kant, " and I will explain the formation of a world ; but give me matter only, and I cannot explain the formation of a caterpillar." Haeckle says, " All nature is animated, is permeated with divine spirit, law, and necessity. He who speaks of a spiritless matter gives evidence of his own want of spirituality." " Life," says Darwin, " was originally *breathed* by the Creator into a few forms, or into one." In Spencer's " First Principles " we read : " The consciousness of an Inscrutable Power, manifested to us through all phenomena, has been growing ever clearer, and must eventually be freed from its imperfections."

Spiritual involution gives us a basic fact, a fundamental, living reality—not the " unknowable"—a reality which each man may prove for himself: that the Infinite God-reality is in his own heart, dowering him with infinite possibilities, whereby he may, like the apostle Paul, " prove all things." But science delights in her interrogation point ; then let science plunge speculative hypothesis, with equal force and courage, into the law of involution and therein find the primal cause of evolution. If vital force, or the generating principle vibrating alike through mineral, vegetable, and animal, were merely a physical force redistributing the fundamental elements of matter, it would produce only the same thing ; nothing would be added to make it better or finer. Man has developed capabilities far in advance of his progenitors. Since like attracts like, there must have been something inbreathed, as it were, to produce this improvement. Whence comes evolution of mind if not through the development of higher psychic power ? Since " thoughts are things," shall we call them *physical substance* ?

Spencer's " force " may be a multiplicity of forces, worked upon and vitalized by a still higher power which is universal and inter-ethereal, containing the essences of all things terres-

- trial, mental, and celestial—the force which the ancients named A'kâsa, which makes possible all operations, all correlations, in fact all activity in the different degrees of Being ; and Spencer's Unknowable Reality is the All-wise Intelligence, the All-knowing Spirit using this inter-etheral substance. By coming into unity with the so-called Unknowable, man becomes conscious of this universal medium, everywhere, penetrating all things. In this consciousness, also, he *knows* that he is a soul, only wearing for awhile his physical body. The riddles of consciousness and intuition are unsolved save by the law of the involution of soul-substance and spirit-principle as a basic fact.

Universal law—universal inflowing and outflowing—did not begin with this particular planet's nebula, any more than it is now beginning with the various nebulae among the universe of stars. Our planet and others are affecting these nebulae in the same way as our undeveloped world was first affected. As they gather strength they generate and radiate a more varied quality of vibration. They are but instruments in the universal orchestra. Astrology proves that these worlds affect us much the same as we affect one another, and that in our wonderful mechanism may be found every element to which, somewhere in the vast universe, we may find correspondence. If we are subject to planetary influences, it is not because Mercury, Venus, Mars, Jupiter, and the rest are hurling their forces at us ; nor are they affecting all alike. Only so far as we, through our thought, desire, and will, generate the same rate of vibration, do we radiate the same influence and attract the same force, on whatever plane.

Man has gathered generative essences through æons of existence. Having *in*folded these essences through magnetic affinity, he may become consciously alive to all psychic phenomena. The psychometrist handles a piece of stone and at once tells us its history. He feels its condition by becoming *en rapport* with the soul of the stone. How is this done ? Possibly through past experiences he has involved that which has enabled him to gain control of his own soul-forces, and thus has strength-

ened his soul-powers. Souls are not all awakened even when the evolvment has reached human form. Are there not people jostling you to-day who seem actually inhuman? Do they not partake of the lower elements? Runs not crime in the race with Christianity? Verily, all are involving according to their needs and capacity. Eternity seems too short for the ingrafting of all nobler virtues into the fibre of the many.

The underlying thought, principle, or desire is that which ultimately is the evolved manifestation, whether of individuals or nations. The underlying *logos* of the nineteenth century has been *goodness*; that of its immediate antecedent, *strength*; and more remotely, *power*. Goodness, strength, or power may not have come in the way desired; but, if they have been consciously or unconsciously the underlying thought, they must have been evolved. It has been said that even crimes are committed that some good may be derived, self-gratification being good, of course, on the very lowest plane. Gratification begets longing; longing, restlessness; restlessness, research; research, breadth; breadth, tenderness, charity, sympathy—until there is evolved the original underlying principle in a higher degree of good, and a new centre is gathered and focalized for the next century. Altruism, which to-day is becoming the basic thought in all social, national, and ecclesiastical activity, shall become the centre from which the next century will work out its higher degree of universal good. The mountains of to-morrow's climb are ever higher than those of to-day.

There is no chance for arbitrary measures in this twofold process of involving and evolving; no plunging of human beings into original sin, endowing these images of God with capacities far in excess of opportunities, and then commanding them to obey laws outside of themselves or be cast eternally into outer darkness. Nor is there any chance for fatalism to stagnate in individual effort; for man, though often mistaking what is good, yet, partaking of the Divine, advances through the law of involution toward the pure air of the heights, and has no inherent desire to remain in the miasmatic vapors of the marshes. Heredity and environment are merely helpers in earth-life, fur-

nishing means and incentives for struggle, whereby "he that overcometh shall *inherit* all things." The law of in-breathing, involving, generating, and radiating forces—giving and taking—is the great law in the economy of nature whereby nothing is lost. Man is sowing and reaping at the same time, without regard "to times, to seasons, and circling years." He is incessantly scattering and gleaning, and through the dynamic power of thought-force is distributing far beyond his own field of environment.

The nearest approach to a definition of the undefinable First-and-last Cause, the Alpha and Omega, is that *God is pure Spirit*. By the law of involution, Spirit manifests itself through soul-substance, through mind or the thinking principle, and through matter. All manifestation, on whatever plane, is the result of some agency creating as well as changing and combining elements. As light carries vitalizing energy into the heart of the plant, so by involution spirit-substance or essence is carried into the souls of human beings—whether in or out of the body—by will, by desire for spiritual powers, and by aspiration toward their attainment. The force that closes the armatures of the magnet, when a piece of steel is placed across them, cannot be seen: no more can spiritual force be seen, but it may be consciously *felt* and *known*.

The result of a proper understanding and exercise of the law of involution as applied to man, and the harmonizing and controlling of the five different ethers of the body, is the same as the use of the proper key to the mainspring of a watch. If the spring is broken the key may be turned and turned without avail; the little instrument soon gathers dust and rust. Involution is a spiritual law, and language fails to express the workings of the finer spiritual forces. They must be made known to the inner consciousness through struggle and hard work.

The tiny microscope let in a flood of light that penetrated and reflected through the ages of sedimentary and organic rock, telling the beautiful geologic story of far-away periods. When the soul is allowed to adjust the lenses in the instrument of mind, man no longer "sees through a glass darkly;"

but molecular chemical elements, charged with recuperating, life-giving soul-essences, will develop finer correlation, finer brain convolutions, and finer physical fibre. When man becomes spiritually developed through positive, active use of the law of involution, he puts himself in correspondence with subtle, vital elements, and finds that he possesses a mighty agent by which his awakened God within can control all natural forces. Then he reaches that heavenly state within, where "all things are added unto him."

The molecular changes in the brain, in their relation to consciousness, are in exact ratio to soul growth, or soul awakening. All is law. All is divine-natural sequence and consequence. All vibrations are finer and all sediment is eradicated when once the instrument acts in response to soul forces—when once thought-activity, word-vibration, and deed-influence are directed from the stand-point of soul. If consciousness were limited to the human mind or intellect it would change, and at last perish with it; but science cannot destroy the thing that *knows* by destroying the thing by which it *thinks*. That which knows is the soul, and a well-developed soul may possess very few mere intellectual accomplishments. A Persian writer asks: "O Soul of souls! Although intellect exists by thee, has cold intellect ever found the path of thine existence?"

A mystic of the thirteenth century calls reason a universal principle or attribute of the Divine Spirit: "the natural birth-right of every human being. It cannot be inherited from parents, possessed, nor lost; but we may inherit the *power to use* reason, and this power may be increased or we may become lost to it." Will, according to Oriental philosophy, is also a spiritual power, function, or attribute, constantly present in every portion of the universe. Man uses these powers to attract other invisible forces for good or ill, in accordance with the desire of his heart. "According to thy desire be it unto thee" was spoken in the knowledge of this mysterious law—an involutionary fact. Chemical substances have the power to pass through organisms that are not considered porous, and these inherent qualities or forces may be increased through will-

power. Now, apply this to Divine qualities or attributes and you increase the vibrations of those inherent forces, and man becomes the conscious creator of his own destiny.

By attaining a knowledge of his subjective self, man becomes superior to selfishness, to environment, to the world, to everything external. Fear is changed to courage; calm and peace take the place of anxiety, and slavery to the senses no longer forms his yoke. He also knows that whatever comes to each soul *that soul needs*.

To-day, throughout the land, centres are formed for the purpose of studying spiritual law and psychic forces—some for psychic investigation and development, others experimenting with vibratory law with a view to high spiritual attainment, while scholars are eagerly studying the power of mind and thought waves. These are happily rediscovering that truth so forcibly expressed by George MacDonald: "Alone, one may meet many; sitting still, may travel far; and *silent*, make the universe hear." We evolved from the earth, and terrestrial powers are moving within us; from the animal, and animal powers are moving within us; from the universal soul-substance, and soul-senses are latent or operative within us. From the fiat of Universal Divine Spirit, and, by means of the divine principle acting within ourselves, we may be "reborn in the spirit" and develop celestial powers.

Many mysteries are revealed to spiritual perception. Emerson says: "The soul is the perceiver and revealer of truth. . . . We know truth as we know when we are awake." How are we to attain this enlargement of life—this recognition that soul and psychic forces circumscribe all things? By growth through desire, will, and aspiration. There is no sudden conversion into a sparkling saint through any intellectual or emotional acceptance of the so-called means or A means of grace there is—through the immutable growing into and away from—and its first step is *self-m*.

Nature teaches growth in silence. Edison has received best truth and highest inspiration while sitting in silence consciously to himself, perhaps, when alone, he not only

all external influences but allowed the "God within" to speak. We need no other guide. "Be *still*, and *know* that I am God," is another involutionary fact—a result according to law. With the exception of self and the treasures which man is diligently laying up for himself on earth (externals), "there is no bar nor wall in the soul where man (the effect) ceases and God (the cause) begins."

In the law of Life, involution is the spirit and evolution is the letter. By the principle of involution that so-called Unknowable works, and no one knoweth the beginning nor the end. Through this law man becomes God-like in his powers. He looks within and *knows*. He visits planets and "becomes the cosmopolitan citizen of the universe." When he thoroughly understands involutionary law, he incessantly cries: "Oh, Thou Infinite Spirit, 'that dost prefer before all temples the upright heart and pure, instruct me! What is dark in me illumine; what is low, raise and support'—that I may *rise to the height of true humility*, and reflect Thee in all my associations!"

THE MARTYRDOM OF MAN AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

FROM "Wilhelm Meister's Apprenticeship" I quote these words of Goethe as a key to the mystery of pain, and thereby to Being:

" Who never ate with tears his bread,
Who never through night's heavy hours
Sat weeping on his lonely bed—
He knows you not, ye heavenly powers !

" Through you the paths of life we gain.
Ye let poor mortals go astray,
And then abandon them to pain—
E'en here the penalty we pay."

Our age has lost not only many arts which antiquity knew, but also that keenness of sense which uses the symbol as a manifestation of the real life; consequently all spiritual perception is wellnigh gone. This fact accounts for the erroneous philosophic notions entertained about pain. Under the influence of dogmatic and bigoted philologists, we derive the word *pain* from the latin *pæna* (Greek *ποινή*), punishment, or penalty, and regard it as coming upon us from a revengeful God. Metaphysicians of the old schools (university doctors) have fallen into the radical error of giving a reality to pain, which from its very nature it does not and cannot possess. Physicists come nearer to the truth. Physically, they are right when they say: "Pain is the necessary contrast to pleasure: it ushers us into existence, and is the first thing to give us consciousness; . . . it is the companion and the guardian of human life." * Life

* Charles Bell: "The Hand." Fourth Bridgewater Treatise. Chap. VII.

comes into existence by means of transformation, a metamorphosis, a sudden transit producing a condition which, physically, can best be called *pain*. Indeed, the whole creation "groaneth and travaileth;" and why? That it may be redeemed vicariously from sin? No; but that the New Life may be born. We live only in proportion to our dying, to our overcoming.

The pain of overcoming is not an evil, but a blessing, a life, a necessary element of growth. "The Devil is dead and buried at Kirkcaldy," says a Scotch song. There is no need of slaying the slain, but it is necessary to say a few words about pain, a supposed spectre of the Evil One. On this subject there is much confusion in modern thought. The reason lies in the fact that we do not know what a gift is. Says Emerson, in his essay on "Gifts": "Our tokens of compliment and love are for the most part barbarous. Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. Thou must bleed for me." This is the law of giving and the law of Being. Being gives itself completely; but only itself, not something else. We must learn this art of making sacrifice joyfully, and thereby perfecting our lives. A healthy man gives joyfully, but giving is painful to the diseased: he will not give, but only receive. He is ill because he has fallen out of Being—separated himself. Separateness is sin and disease. The Saviours of the world have all been *givers*. They gave themselves; hence those conditions which appear to others as sacrificial and painful were to them joys and means wherewith they realized their mission.

What a light this throws upon the "Martyrdom of Man!" Giving is a very high and effective Yoga. It is the Karma Yoga of India, and the Yoga of work which all the world can use as a mediator to union with Being. The Saviours were all masters of the Karma Yoga. We cannot work for others without experiencing pain. It was this idea of pain that was discovered and manifested in Syria, and out of which grew a worship of martyrdom. Pain is not to be shunned as an evil. There is no real evil in the world:

" God *gives* us love. Something to love
He *lends* us. So, when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone."

Epictetus makes short work of evil. He says : * " As a mark is not set up for the purpose of missing the aim, so neither does the nature of evil exist in the world." He means, according to the old commentator Simplicius, that, as the missing of a mark is to fail in intention, so, as the world cannot be intended as a failure, no evil can exist, for evil is a failure of purpose. Whatever there may be of evil in the world, the *nature* of evil does not exist. Another Stoic, Marcus Aurelius,† puts the whole question of evil thus :

" What is evil to thee does not subsist in the ruling principle of another, nor yet in any turning and mutation of thy corporeal covering. Where is it, then ? It is in that part of thee in which subsists the power of forming opinions about evils. Let not this power, then, form [such] opinions, and all is well . . . That which happens equally to him who lives contrary to nature and to him who lives according to nature is neither according to nor contrary to nature.

" Accept everything which happens, even if it seems disagreeable, because it leads to the health of the universe and to prosperity and felicity of Zeus" [the universe].

" No poet of any day has sunk a sounding-line deeper than Wordsworth into the fathomless secret of suffering, that is in no sense retributive." ‡ He wrote :

" Suffering is permanent, obscure, and dark,
And hath the nature of infinity.
Yet through that darkness (infinite though
It seems and unremovable) gracious openings lie,
By which the soul—with patient steps of thought,
Now toiling, wafted now on wings of prayer—
May pass in hope, and, though from mortal bonds
Yet undelivered, rise with sure ascent
Even to the fountain-head of peace divine."

* " Enchiridion," chap. xxvii.

† " Meditations of Marcus Aurelius Antoninus." Tr. by George Long. IV., 39.

‡ J. C. Shairp : " Aspects of Poetry," p. 112.

Let the reader study Wordsworth's poems of suffering and he shall understand what I mean by pain as an integral part of existence, and in nowise retributive; also how it was possible for Syria to look to Being through pain. Wordsworth defines himself in Ruth, the Female Vagrant, the Affliction of Margaret, Margaret (in the Excursion), Ellen (the Churchyard Among the Mountains), the Brothers, Michael, and in particular in The White Doe of Rylstone. All these characters represent evolutionary pain, and show that evil is neither good nor bad.

As an expression of the process by which life comes into existence, pain was in Syria the symbol of Being. The "Martyrdom of Man" was the mystery of the philosophy and religion of Phœnicia. The great Baal, whom the Ebræens in their narrow national conceptions hated, was Being under the most direct and practical form ever revealed. Baal is "the overcoming" in every man, and only "he that overcometh shall inherit all things," shall "eat of the tree of life," "shall not be hurt by the second death;" he shall have "authority over the nations," shall "be arrayed in white garments," shall be "a pillar in the sanctuary," etc. On the word *overcoming* hinge all true philosophy and religion, all occultism and mysticism. And Baal, or Pain, is the metaphysical term for it.

Being is not only the great Reality, but also the "out-folding and infolding," the evolution and involution, of that Reality. There are states of Being all along the outgoing Breath: we call them *Nature*. There are also states of Being all along the ingoing Breath: we call them *Spirit*. The two form an eternal antinomy. There is no existence without them. The "overcoming" consists in Spirit "climbing," as the Mystics say, up over Nature. Nature moves out from the centre, and Spirit toward it. Both movements are simultaneous. Baal expresses all these states of Being, and Being itself. Baal means "the lord." This Syro-Phœnician deity was at the same time one and several. The Baal hypostases were called Baalim, and many of these were eponyms of the principal towns; e.g., Baal-Sidon was Baal of Sidon, and Baal-Tars of Tarsus. Baal, as such, was called *Melkarth* (Melek Kiryath),

"king of the city." In other words, we have here a sound individualism—each locality representing an aspect of Being, and no attempt being made to compel a neighboring town to a uniform worship. Is this not metaphysically correct? Must not we, each for himself, "overcome," and learn to say "I?"

The primordial Baal was Being as we see it operating in the universe—in physical life, for instance, destroying its work each year to renew it afresh with the change of seasons. Says no less an authority than Movers: * "The religious system of the Phœnicians was an apotheosis of the forces and laws of nature, an adoration of the objects in which these forces were seen, and where they appeared most active." The Syrians, however, understood perfectly that these successive operations of destruction and renewal did not take place in a world created *by* Baal but *in* Baal, by reaction on himself. The physical manifestation was the outer form of this inner life. As progenitor, Baal was called Baal-Thammuz, or Adon, Adonai, "the lord," whence the Grecian Adonis was derived; as preserver he was called Baal-Chow; as destroyer, Baal-Moloch; and as the spirit of the decomposition, whence new life was to spring, Baal-Zebub.

The reader will here readily recognize forms parallel to Hindu thought. I shall therefore not mention them, but suggest a comparison to his own inherited terminology. He will see "the lord," for instance, in a new sense. Adon, Adonai, was also an incarnation of Baal, as Baal-Samim, "Baal of the Heavens," the sun-god, which every spring is born again in smiling vegetation and which is consumed by the heat of summer or destroyed by the cold of winter. The rites expressing his pain, or overcoming, were all symbols of mourning. Only seven planets were known in those days,† but the Phœnicians knew of eight Baalim—the Cabirim, or "powerful ones"—as planetary spiritual forms of Being. The eighth, Esmun, was invisible to mortal eye, but was the connecting link of the seven others and personified the whole sidereal system, presiding over the laws and harmony of the universe.

* "Untersuchungen über die Religion und die Gottheiten der Phœnizier," I., 148.

† So say our wise men of to-day.

These ideas were fully developed and universally accepted in the Syrian world before and at the time when the Greek speculations of the early Hylozoists began. They were in many respects the sources whence Hellenic thought arose. Even the Heraclitian doctrine of fire seems to be known in Phœnicia, the difference being that Heraclit was more speculative and the practical Phœnician more realistic, seeing in fire a veritable emblem of Pain, as he understood it to be a form of Being. To him, in the most extended acceptation, fire was the principle of life and the source of all activity, birth, and destruction. Hence Baal-Moloch played an important part in his worship. To Moloch he sacrificed his very best, his child. To fire, Being, he sacrificed and *suffered*. By suffering he "overcame."

Baal, the great Being, was not only a masculine, but also a feminine manifestation. The female side of Baal, Baalath, completed the conception of Baal, Being, "two in one." In Sidon this feminine manifestation was called Ashtaroth; in Carthage, Tanith, etc.* In regard to the Baal-Ashtaroth worship we must acknowledge the truth of Creuzer's† words:

"Terror was the inherent principle of this religion; all its rites were blood-stained, and all its ceremonies were surrounded by gloomy images. When we consider the abstinences, the voluntary tortures, and above all the horrible sacrifices imposed as a duty on the living, we no longer wonder that they envied the repose of the dead. This religion silenced all the best feelings of human nature, degraded men's minds by a superstition alternately cruel and profligate, and we may seek in vain for any influence for good it could have exercised on the nation."

It is certainly true that these ceremonies were terrible. I am not writing to defend them, but only to explain them. The principle of sacrifice, or the "overcoming" (pain), as a term expressive of objective life, is certainly correct. Such is the law of life, of Being, for him who, like this age, whose philosophy I am defining, is under bondage to his own lower self. The

* Let the reader study Gustave Flaubert's famous story, "Salammbô." English by M. French Sheldon.

† "Symbolik und Mythologie," II., 339.

Asiatic and Greek period now under discussion is not in freedom, but in thralldom. It is yet "overcoming," or beginning "to overcome," but has not yet "overcome."

Among the Mystics of all ages we have had similar self-imposed painful rites, though rarely accompanied by such frightful customs and such unnatural practices. The theopathic mystics of mediæval Italy and Spain invited pain as the only and true means of "overcoming." Mme. Guyon gloried in pain. In pain they *realized* the great Being. "That man of suffering," who arose on the very soil of abominations and breathed his last on the hills of Canaanitic Thammuz-worship—did he not profess that doctrine? Did not that gentle ascetic of the East lay down as the Path that the way of the Tatagatha was the only one to Nirvana, or extinction of earthly desires and union with Being? You cannot mention any great teacher or Saviour of men who would or could not indorse this Phœnician principle. You can, however, find condemnation everywhere of the terrible and misunderstood application of Pain. Their principle of sacrifice was pain, and, as human nature always swings as does a pendulum, we find pain alternating with frantic joy in the Adonis (Adonai) worship.

Frederick Hegel,* after defining the Parsee religion as "Strife" between Ormuzd and Ahriman, next comes to the Syrian religion, which he calls the religion of pain. The Persian strife is but the objectifying of pain. In other words, Ormuzd and Ahriman may be said to represent the two poles of Baal, above mentioned. But the worship of the Parsee was external to himself and not realized in his own flesh, as by the Canaanite. "The subjective point of view," that of the Syrian, was, as Hegel says :

" . . . brokenness of heart.† This process or course of finitude, of pain, strife, victory, is a moment or stage in the nature of Spirit,‡ and it cannot be

* "Lectures on the Philosophy of Religion." London, 1895. Vol. II., page 82.

† Let the reader consider this phrase as it enters into the Hebrew and Christian religion and he will get a new light upon the Hebrew and Christian sacrifice and their connection with Baal-worship.

‡ Hegel means that pain, strife, and consequent victory are moments or stages

absent in the sphere under consideration, in which power continuously determines itself toward spiritual freedom. . . . It is the essential nature of Spirit to come to itself out of its otherness and out of the evercoming of this otherness, by the negation of the negation.* Spirit brings itself forth; it passes through the estrangement of itself."

In the Greek forms of philosophy of this period we find Nature everywhere the fundamental idea of and expression for Being. The same is true of other forms of Being heretofore defined. In the Syrian worship—dreadful as it was—we find the first elements of a new conception of Being and the earliest attempts to find a subjective way to union therewith. The way is the pain of overcoming. Pain is sought in the two poles of life: generation and death; and this accounts for the extreme licentiousness of Phœnician worship and the many abominations of the Astarte cult. We all know that the Phœnicians were great traders, and that commerce in their hands developed wonderfully; but many are unaware that Astarte, or Ashtaroth, was the protectress of their trade, and that no Phœnician vessel ever sailed without her emblem on the prow. Large parts of the trade itself was in the name of Ashtaroth. Says Michelet†: "Their commerce consisted in carrying off doves—women, girls, or pretty boys—and taking them to the seraglios of Asia. Their religion was to raise, in every settlement which they founded, an altar to Astarte, a convent of soiled turtle-doves who fleeced the foreigners." The other pole of life, death, has already been described as a form of worship among the Baal-ites.

As to the palpable wrong of this worship and the gross misunderstanding of certain laws of life, we all readily agree. Nevertheless, there was a great truth underlying these misconceptions. Freedom was the new element working its way to existence; it strove to rise over and above Nature. But all freedom is bought at a price—the pain of overcoming. The Syrian got as far as this pain but did not attain freedom. On

in the Self-returning Spirit; first forms of self-awakening and self-conscious spirit; first forms of the self-manifesting Being in the human consciousness.

* That is, by pain.

† J. Michelet: "Bible de l'Humanité," p. 84.

the contrary, he was lost in the most dreadful slavery. His "Martyrdom of Man" did not lead to salvation, but to greater bondage. This was seen historically when Western Asia went down in self-destruction as no other race or nation ever did.

Nature and Freedom are the extreme conceptions under which the human mind apprehends the world of phenomena—existence. The phenomena of Nature have a side-by-side character, while those of freedom are successive and of an evolutionary character. This relationship is very profoundly defined by J. G. Droysen, the famous German historian, in his "Grundriss der Historik." Nature he describes as *das Nebeneinander des Seienden*, "the side-by-side of that which is," the Being; and history, which is the manifested world of Freedom, he defines as *das Nacheinander des Gewordenen*, "the successive-ness of that which is become," the Becoming. It is very important that this distinction should be fully understood. No evolution has been proved to exist in Nature, though science is very loud in its dogmatic declarations that Nature does evolve. In Nature we assuredly find degree above degree, but we do not see them evolve out of one another; that which many look upon as evolution is only co-ordination. In the world of freedom, Spirit, we see evolution, however. While it is true that Spirit rules Nature, it does not necessarily follow that she presses the phenomena of her own constitution upon Nature. In discussing the proofs of God's existence, Friedrich Heinrich Jacobi (1743–1819) says : *

"Is it unreasonable to confess that we believe in God, not by reason of the nature which conceals him, but by reason of the supernatural in man, which alone reveals and proves him to exist? *Nature conceals God*; † for through her whole domain Nature reveals only fate, only an indissoluble chain of mere efficient causes without beginning and without end, excluding, with equal necessity, both providence and chance. An independent agency—a free original commencement within her sphere, and proceeding from her powers

* Werke, Bd. 4.

† Jacobi says elsewhere that we must recognize God in our own minds before we can detect a God in the universe, in nature. That is evidently the meaning of the above phrase.

—is absolutely impossible. Working without will, she takes counsel neither of the good nor of the beautiful; creating nothing, she casts up from her dark abyss only eternal transformations of herself, unconsciously and without an end; furthering, with the same ceaseless industry, decline and increase, death and life; never producing what alone is of God—and what surpasses liberty—the virtuous, the immortal. *Man reveals God*; for man, by his intelligence, rises above nature, and, in virtue of his intelligence, is conscious of himself as a power not only independent of, but opposed to, nature, and capable of resisting, conquering, and controlling her. As man has a living faith in this power, superior to nature, which dwells in him, so has he a belief in God, a feeling, an experience of His existence. As he does not believe in this power, so does he not believe in God; he sees, he experiences naught in existence but nature, necessity, fate.”

On freedom, Jacobi says: “Freedom does not consist in an absurd faculty or power of deciding one’s self without reasons, nor even in the choice of what is better among useful things, or of national desire. . . . Freedom consists essentially in the will’s independence of desire.” When we are free, we are conscious of our action and of its intention. We feel that our actions do not happen by necessity, nor only as the result of co-operating natural powers, but that they are done from our innermost and sublimest self. We distinguish ourselves from nature, we raise ourselves above it, use it, master it, tear ourselves away from it, subdue its mechanism, and make it serviceable to us. Production in nature is blind, reasonless, necessary, and mechanical; the mind alone invents and produces with intention. Upon the belief in human freedom rests human dignity. Desire is grounded in nature; for desire and aversion are merely natural, mechanical expressions of the reaction of our living nature upon impressions from without.*

Being is not only the end and goal of all existence, and Pain—the “Martyrdom of Man”—the Saviour: it is also the real presupposition back of all the stages of martyrdom by which we reach Being. In Being, we find, we do not lose our existence. Being is not a lion’s den in which all our footsteps terminate and from which none are seen to emerge. In Syria,

* Comp. Bernhard Pünjer: “History of the Christian Philosophy of Religion from the Reformation to Kant.” Tr. by W. Hastie.

however, they seemed to lose rather than gain, though their aim was correct. Self-realization through self-sacrifice is the true philosophy. Syria sought to sacrifice self by giving itself up to the idea of generation, but it did not regenerate thereby. It threw itself away in the fire of Moloch, but the rejuvenating Phoenix failed to rise from the ashes. Yet Syria's method was right. We die to live; we live to die. "Our souls are restless till they rest in Thee." "He that loseth his life shall find it." We live, suffer, and die, that a self-evolving Being, after having traversed all the spheres of matter and mind, may attain a knowledge of its *God*-head in the reason of man. That is the philosophy of pain. All other pain is but a cry from selfishness, containing no regenerating power. Pain is thus the "stern daughter of the voice of God."

In Syria they discovered the philosophic truth that—

"There is no sunshine that hath not its shade,
No shadow that the sunshine hath not made ;"

and in one part of Syria, a few centuries later, Pain was born in the form of a man—a God-Man. The "Man of Sorrows" became a Saviour, a living symbol of the trinity: generation, death, re-generation. Baal became the Father; Pain, the Holy Spirit; and Ashtaroth, Mother Mary.

We have not an English term comprehensive enough to express this process of transmutation. The German is richer and more adapted to philosophic use. In the Hegelian philosophy, for instance, the term *aufheben* expresses the double nature of the Syrian thought. *Aufheben* means both to *destroy* and to *preserve*. An acid and a base are *aufgehoben* in the salt: they are both destroyed and preserved. The naturalistic thoughts, Baal and Ashtaroth (or Astarte), are both destroyed and preserved in the idea of Pain. In transmutation, by pain, they become the ideas of freedom: Father and Spirit, the Christ. The whole Syrian worship centred in that of Adonis, another name for Adonai. Of this I shall treat in the next article.

MATHEMATICAL PRINCIPLE IN UNITY.

BY C. R. DARLING.

THE realization of the principle of One, and the fact that Unity in its broadest and deepest sense consists of universality, lead to what so many are seeking—a strong abiding-place for faith and hope.

The following concept of the scientific demonstration of Unity may help in this realization. Science may be defined as analysis by perception, and the science of physics (or structure) as that of which the many physical sciences are branches or departments. Physics may be subdivided (or polarized) into two great departments of chemistry—(1) the science of material, and (2) mathematics (plan, calculation, or idea). Most teachers of metaphysics are fond of the formula, “Principle, example, and demonstration,” used in mathematics, but they usually fail to gain a clear conception of just what the principle is.

Mathematically, Being, which is all substance, is the only unit, integer, or whole number. Starting from this concept of unity—integral wholeness—the process of producing *many within one* proceeds in regular ratio by means of self-division. The first grand divisor is the eternal will, energy, or force, the cause of universal action, and the inherent property or attribute of substance itself. The product or quotient of this first grand division is Being separated into two equal parts, called *genders*. This action generates the one law of the universe—opposition, extremes, alternations, contradictions, reversals, correspondences, circulations, and revolutions; or, to be strictly scientific, the law of polarity.

The “antagonism” between polarized conditions, which appears to superficial observation, is deceptive. Polarity is the law of harmony, or equilibrium—that by which one condition

or state is forever balanced by its opposite. The various terms used express facts, or factors, in the action of the universal unit, as results of this sole law. In mathematics, polarity is expressed as division and addition. One multiplied by many equals One self-divided into many fractions; hence multiplication from the stand-point of One is but a form of division. The infinite or whole One multiplied by many divisions equals a multiplicity of minute fractions called atoms, each possessing within its tiny sphere the properties of the whole.

Subtraction may be considered another form of division, since one-half subtracted from One equals the division of One into two equal parts. Starting from the atom to find the universal Unit, it becomes necessary to reverse the process and substitute addition.

Mathematics determines the proportions or relations of the One to the many within Itself; also the reverse. As division and addition by the law of polarity are alternates, one grand division is followed by a corresponding reunion. Since division is action, reunion would be reaction; but reunion takes place in such proportions as to further the division of the unit, and thirds follow halves in arithmetical progression. We can demonstrate this by an example, bearing in mind the necessity for preserving equilibrium. If one-third of each half be taken and perfectly blended, the result will be two-sixths, or one-third, and each half will be reduced to one-third. The third produced by the reunion of substance in the condition of sex is the infinite bond of sympathy, connecting link, or condition of mutual understanding which binds the male and female principles of Being forever. It is the eternal Comforter, universal Mind; the first-born, or original structure formed by the union of sex; the universal medium or translator of sex into all subsequent evolutions of structure.

If the materialist desire another name it may be as electro-magnetism, and it will be found in material condition, both coarse and fine. Tracing the process of evolution, and observing the law of opposition, one producing halves is followed by two producing

again by three producing fourths, and by four producing fifths, and so on, each progression reducing the inorganic Unit to organized or structural proportions, but in perfect harmony or equilibrium with Itself and its own law of Being.

The Unit, at first impersonal, at each step toward structural organization becomes more and more personalized. This is the infinite ideal of universal intelligence, in whose image and likeness man is constructed. Man is an epitome of the whole represented in miniature, and, starting from the infinite seed, by addition or accretion reversing the process by which many are produced within the One, one of the many might perhaps in time become the One.

FREEDOM AND DESTINY.

BY W. J. COLVILLE.

AMONG the problems which have agitated the human mind from time immemorial, none have been more perplexing to theologians than predestination and free-will, which philosophers are apt to term *freedom* and *necessity*. We are doubtless all convinced that there exists an immutable decree which none can evade; but how it originates and for what it makes provision are problems apparently beyond the reach of the intellect.

Whether we postulate God or Nature, we seem to be confronted with some Law of the Universe which says to each individual, "Thus far and no further." Our freedom of will and of action is therefore encircled by an absolute power which renders it only relative. As there can be no clear idea of freedom without a conception of unchanging law, we are introduced to two seemingly contradictory propositions: first, the statement of Eternal Order; second, the ability of an individual to act as he pleases within its circuit. Each of these in reality involves the other.

It is certain that we have no power to change universal law; yet it is equally plain that man is a self-determining ego, capable of working out any destiny he may elect to fulfil. Hedged in as we are by circumstances, we but rarely contemplate our inherent powers; and as it is always easier to follow than to lead, we permit ourselves to tread blindly in the beaten track and thus succumb to surrounding influences. On the other hand, if we should truly assert our native strength, and honor more our birthright of individual liberty, we would be conquerors rather than captives—masters instead of slaves.

Eternal order being immutable, it would be foolish to suggest that anything could be accomplished in a lawless manner.

We continually speak of "breaking" or "violating" law, but this is impossible, for, if eternal order could be interrupted and cosmic harmony destroyed, there would be no longer a universe. The early Semitic writers went straight to the root of this subject, attributing everything directly to Deity—forgetful of the manifold intermediary agencies recognized by others.

Experience, Knowledge, Power, Liberty—these words are frequently used, though seldom in that sequential order which brings to light their true meaning. *Experientia docet* is one of the tritest of maxims. Equally popular is the proverb, "Knowledge is power." Knowledge increases with every experience; hence, the knowledge of experience develops power. And, we would ask, what is liberty but unrestricted opportunity to employ energy and make use of ability? Potentially or essentially we are doubtless all equal, while actually or personally unlike. These external differences are not accidentally produced by climatic or other exterior conditions; they inhere in the very fibre of our intellectual nature, apportioning to us according to fitness our specific kinds of work and fields of action.

Though we may assent unequivocally to the prevalent doctrine that man can do whatever he pleases provided he gives himself full credit for such ability and confidently expects the fulfilment of his desires, there still remains the question why our tastes and dispositions are so widely different—some desirous of doing just those acts in which others seemingly take no interest. No one can fulfil another's destiny—each must work out his own; therefore, destiny must inhere within the individual.

There are certain desires pertaining to all in such degree that they may fairly be termed race desires, which inhere unaltered through the action of environment. Among these are the desire for health, the desire for happiness, and the desire to accomplish some special work which the individual considers his rightful contribution to the sum of human activity. These desires probably are only three distinct expressions of one primal aspiration which includes them all. The average human being is ready to do all within his power to procure health, to secure

happiness, and to fulfil the mission which he feels to be specially his own. To be himself and not another is the wish of each, and any apparent deviation from this desire is clearly a phase of aberration brought about by jealousy, disappointment, or some other abnormal sentiment.

The final commandment of the Decalogue, "Thou shalt not covet anything that is thy neighbor's," is one of the most splendid tributes ever offered to the grandeur of the individual soul. Contemplation of the majesty of this command brings to light the essential spirit, which is but thinly disguised by its literal covering, and affirms its inherent self-sufficiency in individual action. The envy and jealousy which so often render people miserable in modern society are due to a failure on the part of the individual to recognize his own true powers. I can fulfil my own destiny, but not that of another. I may occupy my own place, while unable to fill my neighbor's position acceptably. Why, then, should I envy him, or he be jealous of me? We are alike necessary to the general welfare of humanity, and each is a magnet able to draw whatever rightly belongs to him as an individual. Lack of a just self-appreciation, even more than inordinate personal pride, rests underneath the dissatisfaction so prevalent to-day. This unrest is in a measure due to the recoil from an age of comparative servitude to caste; for now that education is freely offered to the masses the reign of the classes is necessarily coming to an end. It is right to protest against plutocracy as well as ostentatious aristocracy, but it is foolish to be jealous of real nobility or envious of sterling power; for genius will eventually be recognized and vindicated regardless of previous persecution and calumny. Wisdom counsels each one to look at home and discover wherein he is capable of achieving some distinctive work, while all should rejoice in the success attending the efforts of any one.

So many lessons are conveyed in scriptural allegories and anecdotes that if teachers of religion and advocates of Bible study would seek to disclose these inner meanings much light might be thrown on the problems of the day. The multiplication of the loaves and fishes is a case in point. The rationalistic

and socialistic interpretations of Tolstoi do not touch the core of the subject. The true multiplication is not a simple division and distribution of the provisions already in possession of those who are called upon to share with one another in order to prevent monopoly; vastly more than this is suggested by the narrative. The earth and the ocean are by no means explored; the resources of this planet are practically boundless, and it only needs the discoverer to point out the means whereby the unappropriated wealth of the globe may be utilized for the benefit of its inhabitants. So long as one is envious of another, progress is delayed, because the strife to acquire that which others hold prevents the development of interior force. This delays the advent of the era when knowledge shall become so universal that the poverty, sickness, and discontent afflicting and limiting the operations of humanity will be exterminated.

It is not the strong, self-confident nature which yields to the base sentiment of envy. Jealousy springs from a sense of weakness, and is destroyed by a consciousness of power. What can be a weaker attitude than to stand whimpering because another thwarts your plans and prevents your success in a cherished undertaking? If an enemy can circumvent your designs and nullify your victory it is solely because of your own expressed weakness; therefore, to overcome that infirmity—not to scold and fret because of the triumph of another—is the part of reason and of valor.

The great improvement in theology, now noticeable everywhere, is largely due to the feeling that God cannot be circumvented by an adversary. If Lucifer transgressed the Divine command and rebelled against cosmic order, then the rebellious angel must bear the penalty and suffer the humiliation of defeat. Albert Ross Parsons, in his marvellous book, "New Light from the Great Pyramid," deals in a masterly manner with the consequences of a cosmic tragedy, pointing out how futile it must ever be to struggle against eternal order. Marie Corelli, in her latest romance, "The Sorrows of Satan," has drawn a vivid picture of the Devil actually rejoicing in the destruction of evil and the triumph of right. Such books are calculated to

do much good by calling the attention of the novel-reading public to those metaphysical considerations which lie at the root of all successful measures for conquering error with demonstrated truth—by wiping out the discord we call *evil* through the manifested power of the opposite harmony rightfully called *good*.

The simplest definitions are frequently the strongest as well as the clearest, and what statement can be simpler or more powerful than that health, happiness, and all that makes for real success grow out of strict conformity to divine order, while sickness and every phase of unhappiness can proceed only from conscious or unconscious rebellion against this same decree? Children should be taught to understand themselves so far as possible, and the wise teacher may well examine their special tendencies with scientific interest. Unnatural restraint upon the proper desires of youth is a fruitful cause of insanity. Many murders and suicides are clearly traceable to a desperate feeling of discouragement brought about by a stern discipline which attempts to break a child's will—a task which, even if accomplished, would produce a hopeless idiot. The untrammelled, individual will of a human being expresses God's purpose concerning him, for it is the seat of all his affections and aspirations; therefore, to thwart that will is to cramp the nature to such an extent that a life mission may be seriously hampered and true success rendered impossible.

Freedom to exercise the will according to the highest understanding is our inalienable prerogative. This is probably what the framers of the Declaration of American Independence really meant when they asserted that "all men are born free and equal," possessing the right to "life, liberty, and the pursuit of happiness." Having accepted essential equality on the lines laid down in that immortal instrument, we are logically forced next to consider the obvious inequality of men and women when viewed from almost any stand-point. Whatever we are interiorly (as regards our immortal life), in our present embodiment no two are adapted for precisely the same work; therefore, if led in perfect accord with our respective desires, our lives will be in every case different. But these differences are essential to the

production on earth of the celestial oratorio which must be finally expressed through terrestrial ultimates.

The liberty of an individual is freedom to fulfil a particular destiny; and by "destiny" is not meant fate or fortune, or anything analogous thereto. By "fortune" or "fate" is usually signified whatever comes to an individual without his will, and therefore without his seeking. Good luck, bad luck, and kindred expressions are entirely foreign to a just conception of individual destiny. *Destiny* means the specific mission for which the real ego is in the world. Nothing can prevent the final carrying out of this distinctive work. The thought of a destiny to be fulfilled—one whose fulfilment nothing can permanently thwart—buoys up the spirit in the presence of every opposing force. The expression, "Poets are born, not made," means that genuine poetry is not evolved at college by scholastic methods but springs spontaneously from the soul—the result of destiny. The biographers of Shakespeare do not tell us that the bard of Avon was an accomplished gentleman, or a courtly scholar like his contemporary, Francis Bacon. A man like Shakespeare is not a product of the schools; therefore the academies and universities of to-day, with all their added apparatus, cannot produce a second Shakespeare. Neither can the musical conservatories produce to order the equals of Handel, Haydn, Mendelssohn, or Bach.

Genius does not belong to special destiny; but, as the destiny of each individual is as truly inwrought in his constitution as special flower or fruit is germinally contained in particular seeds, and to every seed is given its own body, it is vain to attempt to compel any form of life to revolve in an orbit other than its own. The secret of real success consists in finding, keeping, and glorifying our distinctive vocations; and when the educators of the future are wise enough to *train* rather than *force*—to assist nature instead of torturing and twisting it—children will grow up beautiful because healthful, and beauty and health will combine in power. In the coming commonwealth each specific kind of work will be done skilfully and cheerfully by those best adapted to excel in that particular direction.

Sorrow and sickness arise from two causes. One is the endeavor arbitrarily to change the current of destiny ; the other is the holding of unlovely thoughts while striving to walk in its path. From the moral stand-point, all destinies are alike good, for the self-same virtues may be manifested under all conditions. Patience, kindliness, justice, mercy, purity, and all other graces may adorn every conceivable position in the Grand Man—the human organism in its entirety.

One of the chief duties of the mental healer is to help the patient to recognize the beauty and goodness of his own destiny, and to view repellent circumstances in the light of stepping-stones rather than as obstructions intercepting progress. If we find ourselves free to carry all genuine desires into effect, we should not overlook the fact that these aspirations grow out of our inherent destiny and are its evidences. If one boy desires to roam the earth or cross the seas while his brother, reared in the same home atmosphere, wishes to live a quiet life surrounded with books and scientific instruments, the destiny of each is revealed in his special desire, provided it is clearly defined. If two girls, though devoted sisters and brought up from infancy together, are so unlike in tastes and temperament that one is never satisfied except in public, while the other loves retirement and shuns publicity, their natural tendencies should be respected and the one assisted to fulfil her public calling while the other is helped to a career of usefulness in a domestic capacity.

The time is near at hand when the endeavor to clip the wings of genius and fetter the movements of destiny will be abandoned as a relic of socialistic barbarism. Society will then be able to rise above its present condition. We must either regenerate or deteriorate—advance or retrograde ; and as we cannot successfully change our destinies, we must either fulfil them nobly and joyfully or struggle against them to our own detriment and sorrow.

When astrology shall be opened up to the modern world as the dignified Chaldean sages of antiquity understood it, the horoscope will be a useful guide in many undertakings. Then

the superstitious accretions which are but excrescences of astrology will have been removed, and we can all turn to the heavens and read our destinies mapped out in correspondence with the blazing constellations of the sky. Man's life on earth moves synchronously with the march of legions of celestial galaxies. In the grand totality of universal manifestation there are no useless units, but each little one is found in its own place within the measureless One who is the Infinite. There are no evil planets, nor are there any evil aspects of planets, for good is all in all; but so varied are the aspects of the myriad worlds which we affect and by which we are in turn affected that no two conjunctions are precisely alike, and each conjunction has a meaning and message of its own. How sublimely speak those astrologers who exclaim in the words of one of the greatest of their number, "The wise man rules his stars, while the fool allows the stars to rule him!" He it is who attunes the correspondences within himself to the vibratory emanations continually reaching him from the spheres which unite with this little planet in producing the eternal anthem of the starry orbs.

When from the solar centre of one's own nature—which is none other than *Âtma*, the true ego, the *soul* or sun of the individual economy—one lives so as to dominate completely the planetary (intellectual) and lunar (personal) impulses of nature, all external forces become tributary, and the individual is henceforth not a servant, but a ruler of the terrestrial realm in all its manifold departments. The wise man is he who serves God and governs Mammon, thus fulfilling the glorious prophecy: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE SONG OF THE SOUL VICTORIOUS.

[Adapted from the Orient.]

I STAND in the Great Forever,
I lave in the ocean of Truth,
And I bask in the golden sunshine
Of endless love and youth.

And God is within and around me,
All good is forever mine :
To all who seek it is given,
And it comes by a law divine.

In the deathless glory of spirit
That knows no destruction nor fall,
From the immortal fires of heaven
To the plains of earth I call.

Who is this "I" that is speaking—
This being so wondrous in might?
'Tis part of the primitive Essence,
A spark of the infinite Light.

Blasphemous and vain they may call me :
What matters it all to me?
Side by side we are marching onward,
And in time we will all agree.

Oh, I stand in the Great Forever,
All things to me are divine ;
I eat of the heavenly manna,
I drink of the heavenly wine.

In the gleam of the shining rainbow
The Father's love I behold,
As I gaze on its radiant blending
Of crimson and blue and gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume—

In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh, my soul is lost in rapture,
My senses are lost in sight.

Come back, O my soul, in thy straying,
Let thy wandering pinions be furled,
Oh, speed through the heavenly ether
To this prosy and sense-bound world.

They say I am only mortal ;
Like others I'm born to die ;
In the mighty will of the spirit,
I answer, "Death I defy !"

And I feel a power uprising,
Like the power of an embryo god ;
With a glorious wall it surrounds me
And lifts me up from the sod.

"I am born to die !" Ah, never,
This spirit is all of me :
I stand in the Great Forever,
O God, I am one with Thee !

I think of this birthright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and about me flows.

A glorious song of rejoicing
In an innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.

Oh, the glory and joy of living !
Oh, the inspiration I feel !
Like the halo of love they surround me
With new-born raptures and zeal.

I gaze through the dawn of the morning
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O God, I am one forever
With Thee by the glory of birth !
The celestial powers proclaim it
To the utmost bounds of the earth.

Ye pilgrims of varied probations,
Ye teachers and saviors of men,
To your heaven-born revelations
My spirit shall answer, "Amen !"

With you in the Great Forever,
With the children of earth I stand,
And this light flowing out like a river
Shall bless and redeem the land.

Oh, the glory and joy of living !
To know we are one with God,
'Tis an armor of might to the spirit !
'Tis a blossom that crowns the sod !

Thus I stand in the Great Forever,
With Thee as eternities roll ;
Thy Spirit forsaketh me never ;
Thy Love is the home of my soul.

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairsaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be “ coincidence,” rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

SPIRITUAL HEARING AND VISION.

In the year 1857 I had finished a course of study at a normal school and was in my father's home, a few miles from Boston, when I was taken suddenly and violently ill. My father, an advanced thinker and educator, believed my sickness to be the result of vaccination. He asked me to choose my physician. My choice was the most learned homœopathist outside of Boston, who lived some miles from my home. He pronounced the disease typhoid pneumonia, and called two other physicians in consultation.

Two nurses were brought to me and rejected; the third one I retained. Why? Because she brought with her an atmosphere different from that of the others. I took no nourishment for weeks excepting rice-water containing a solution of gum-arabic. I was considered unconscious to my surroundings. Yet I seemed to hear the voices of angels singing, and could talk with them. They brought me the most beautiful flowers, invisible to others, and I gathered them into bouquets. The doctor sometimes held my hands to prevent my picking at the bed-clothing, and I asked him if he could not see those flowers and enjoy their odor.

The physicians experimented, and, when medicine was given that the higher intelligence considered harmful, a band of beings hovered near and formed a battery that gave a shock to the system, and the medicine and poisonous fluids were thrown from the stomach. The doctors said this nausea must be stopped, as my strength was nearly gone. I had superior care day after day, until all this poison was thrown from the system. Then came the time when these good doctors (and they were noble men, intending to be my best friends) said: "She must go; the case is hopeless, and death is only a question of a few hours."

I remember all this as if it were but yesterday. It was evening, and the nurse had arranged everything for the night. I asked for a peach. She tried to turn my attention from the fruit and to quiet me. She finally thought the change was coming and called my father and mother. I said to them, "I am not going to sleep, for some one is coming from the farm to bring me some peaches." My father owned a farm ten miles away, and on that farm was the choicest fruit. It was late in the season and none were in the market. Before nine o'clock a box of the nicest peaches was

brought to me from that farm. I saw them picked from the trees, placed in the box, and then in the carriage. The nurse allowed me to take the juice of two of them ; then I went to sleep, and from that time I began to recover slowly but surely.

To some persons these superior faculties are just as natural as ordinary sight and hearing are to others. The laws involved in both can be explained, and should be better understood. To my understanding there is no mistake greater than that of enforced ignorance.

DELIA PRESTON DAY.

* * *

DOCTOR OCHOROWICZ'S RETRACTION.

Since the publication of Ochorowicz's book, "Mental Suggestion," he has evidently made a more thorough examination of psychic phenomena, as he now gives publicity to the following declaration (translated):

When I set about the study of magnetism, from my sixteenth year, I read in the books of the magnetizers that one was able in many individuals, merely through thoughts, to call forth movements and to compel actions. I said: "That is humbug! It contradicts physiology!" In the year 1885 I convinced myself of the reality of this phenomenon and wrote a book about it ("Mental Suggestion"). At that time I still refused any recognition of thought-transference, about which the old magnetizers knew so much, and to so-called mediumistic phenomena. Since then I have become as gentle as a lamb. I began to remember various facts earlier observed, the understanding of which was not permitted to me in consequence of unscientific unbelief, and reached the conviction that I might have already made far greater progress had I not been struck with artificial blindness, which I owe to the schools.

When I now think that there was a time when I also regarded as a fool the bold investigator Crookes, the genius-like inventor of the radiometer and discoverer of the fourth dimension—solely for the reason that he had the courage to recognize the reality of the mediumistic phenomena, and to provide for exact investigations of it . . . then shame seizes me. Alas! the same tragedy repeats itself every time a new, really great invention is brought to light. So it was with the discovery of the circulation of the blood, with the recognition of meteorites, with the introduction of steamships and telegraphs. The Academy at Paris denied to the Bell telephone any practical significance, and the physicians of Vienna to-day are still disputing over the genuineness of elementary hypnotic phenomena, which have for a long time been demonstrated a hundred-fold.

HAMILTON GAY HOWARD, A.B.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Third Paper : President's Address Continued.)

Mrs. Bolton came into the room as perfectly self-possessed as if she had been there every hour during their long separation. She took her husband's hand, and kissing it tenderly sank into a chair beside the bed. The wife spoke so cheerfully and calmly that I was surprised at her self-control. She said that she hoped the poor man would soon be better again, and although he had been very ill they had been fortunate in having not only a skilful physician but also one of the best nurses in the world ; that this was the second time I had stepped into the breach and stayed the hand of the grim messenger, and that under the divine blessing they owed me their greatest thanks. All this was said in the most matter-of-fact manner, and I could see that the effect upon poor Bolton was like holding a burned hand to the fire : it was the most exquisite torture. If Mrs. Bolton had upbraided him for his broken promise, the personal disgrace, and the pain and sorrow he had caused her, no doubt he would have borne it better—perhaps even tried to justify himself ; but she gave him no opportunity.

Seeing that he was suffering such mental anguish, I took the liberty of suggesting that she had better leave him until he should be again refreshed by rest and perhaps a little sleep. She arose at once, with the same calm air, remarking, "No doubt you are quite right, Doctor," and quietly withdrew. Bolton's eyes followed her with a hungry, appealing look.

That afternoon the fever returned, and during the early part of the night he was again mildly delirious. Later, however, he slept quietly, and in the morning was much better than he had been the day previous. After breakfast he asked me to send for his wife again ; but I tried to dissuade him, insisting that he was worse last night after her visit, and I was afraid of a return of the fever. "No, Doctor Harding," said he, "you need not be so anxious this time. I have some things to say to my wife which I feel

I should have said to her yesterday ; but I could not muster up the courage. I think, however, I can do it to-day." I put him off as best I could, but as the day wore on I could see that he was fretting under the refusal, and concluded that he was as likely to have a relapse from worry as from anything her visit could produce, so I gave way to his wish and sent for his wife again.

Mrs. Bolton obeyed the call at once. She approached, and, taking his hand, inquired how he felt. Then she seated herself as before. He told her he had suffered some during the night, but felt much better now and was glad she had come in. Then they sat in silence for quite a time, she gently stroking his hand. Finally he turned his face toward her and began to speak, his voice at first being low and unsteady.

"Edith," he began, "I have some things I wish to talk over with you."

Thinking they might have matters which they would prefer to discuss privately, I rose to withdraw ; but, seeing my intention, Bolton hastened to exclaim : "Please do not go, Doctor ! What I desire to say now to my wife I wish you to hear also ; besides, I have learned to depend upon you so much for strength that I feel as if what I have to say can be said easier if you are by me."

"Certainly, if you wish it," I replied.

"Thank you," he said, simply. He remained silent for a time, apparently collecting his thoughts, and then resumed :

"Edith, dear Edith, my own, my bride ! I am sad, very sad, at the wreck I have made of your fair young life. I ought to have known better ; I *did* know better ; I studied my own case with the greatest care ; I have looked into every phase of it, until I know every symptom and every change, as I know the face of my watch. I was afraid of myself.

"You know I learned to drink at my mother's knee. She used to give me wine from her own glass, and my father gave me rum from his own goblet. I do not know when I actually began to use the stuff, but I do know that soon it became as necessary to me as my food. While father lived the propensity to over-indulgence was never permitted to develop ; but after his death I began to go out with other lads of my own age and to indulge freely. Then I was sent to college, where it was hoped that change of companionship would break up the habit. Instead of this I only went from

bad to worse, making no effort to stem the tide which was sweeping me on to destruction—until that May morning, over two years ago, when I first saw you and spent the day near you. That day I was ashamed of myself. Your pure soul was a rebuke to me ; your gentleness was a novelty and won me from myself. That day I started to reform. I did not drink, and the next day determined to continue it until I should be completely my own master ; but it was a terrible struggle—how great, God and myself only know. I did not break my bottles and throw away the contents. I knew that was not the kind of victory I needed, for as long as I lived there would always be more whiskey to replenish them and new bottles to replace the broken ones ; besides, men would ask me to join them in a social way, and unless I was master of myself I would be sure sooner or later to go back to my folly and my rum. Therefore, for my Edith's sake, I set myself the task of conquering the habit once and for all.

“I placed my decanter on the dresser and the glass beside it, where I could see them as often as I wished, and you may rest assured I looked that way very frequently. It seemed at first as if I could not look anywhere else, and although my whole being yearned for it I resolutely said—*No!* I knew that if I ever took one drop of it I was gone forever, and said to myself : ‘Unless I prove myself a man—not a slave—I shall never try to win sweet Edith Byam for a wife.’

“I called up your image, my darling, as a talisman to aid me in my battle against myself. I loved you better than my life, and that love helped me to conquer my appetite—and I won. I became so strong after a time that the temptation was gone, and I could look at the decanter and say in all conscience, ‘I do not want you nor your sweet *elixir vitæ*.’ You see, I did this all alone. It was between my appetite and myself ; but I did it because I loved you and was determined to be worthy of you. When I felt sure of myself I asked you to become my wife, first telling you of my past and its folly. I also promised that knowingly I would never again take intoxicating drinks. I have kept that promise until now.

“When I met with that accident some one gave me brandy as a stimulant ; and the dose was regularly repeated. Then, dear Edith, all the old longing came back to me and my head has

never seemed quite strong since ; but I struggled with the desire until that fatal day at the depot, when we were waiting for the train. When I left you I did not intend to go for liquor ; but desired only to get away somewhere—anywhere, to be quiet and alone for a little while, that I might try to get my balance again. I did not go far before I met some sailors who had a jug of vile whiskey, and as I approached they took a drink. The odor of the liquor came to me, and it seemed as if some unseen and irresistible power seized me. I was wild for a drink, and asked the men to give me some. They gave it in a cup and I drank it down and asked for more. I gave one of the men money to get more—a lot of it. I forgot everything in that one wild longing for drink—drink—drink ! It excluded every other thought. I soon began to feel the effects of it. I was wild ; I wanted to drink all the time—all there was in the jug. They gave me more and I drank a cupful of it, and then they led me away.

“I remember stumbling along a rough path, over uneven ground, falling and being helped up again, until we came to water, and then being put into a boat. I can recollect nothing after that until I awoke in this room and saw Doctor Harding bending over me. I seem to have lost all knowledge of time. I do not know how long I have been here ; I would not ask any one but you, Edith. Tell me, dear, how long have I lain here ?”

She replied, weeping : “You have been ill for several days, my dear ; but you will soon be up again.”

“Dear wife,” resumed Bolton, “this is one of the things I wished to talk with you about. I hope to be permitted to live to take you back to your home and friends in Boston, but this privilege may be denied me. Dear Edith, I am a doomed man ; I may be spared a few weeks more, but I shall never be a well man again. I am glad for your sake, my beloved, that I may die now, rather than ever disgrace my wife again. But the death of the body is nothing ; it is the death of love that kills. I have broken my promise to you. I have left you alone among strangers ; and were it not that Doctor Harding chanced to be here to take care of you, what would you have done ? Yes, my dear, I have dishonored you before men. I have betrayed the love I won !

“Darling, do not weep ; it is better so—far better, believe me. I have passed through the valley of the shadows since you were

here yesterday. I have stood on the threshold of eternity, and I know I shall soon cross over into the great unknown. I know also that I shall leave you behind me, for I have seen it. All I ask now is to live to get you home. I wanted you to know that I am not selfish in my love for you, and I can truly rejoice that it will never be in my power to disgrace you again as I have here. My days are numbered, and I am thankful ; for after this display of weakness you could never trust me again. Love me you might, for a time, and I am sure you would ; but when faith dies, love soon sickens."

"Oh! Willie," exclaimed Mrs. Bolton, "how can you talk like this? how can you think this way? Don't you know me better? I promised to help you, and I will; only do not break my heart by talking like this. Don't, Willie, don't! I cannot bear it now!"

She threw herself on the bed in an agony of grief, and he placed his arm over her bowed form and pressed her to his breast. The tears were streaming from their eyes, and the cut and bruised lips of the sick man trembled under their plaster strips. The bed shook with their sobbing. The scene was affecting in the extreme, as for a time they wept together in their wordless anguish. Bolton was able after a little to master his emotion sufficiently to continue his conversation, when he said:

"Now, Edith, my darling, do not misunderstand me, I pray you; for I have not the physical strength to argue my points—I only ask to be heard. In the quiet that followed the delirium of last night I had a new and strange experience. While Doctor Harding thought I was sleeping the sleep of exhaustion I was never so wide awake in my life; and, Doctor, I wish you to make a note of what I am about to say. When you thought I was delirious, I really was not. I was perfectly conscious of my surroundings, only I seemed to be two persons instead of one. I appeared to have suddenly developed a peculiar form of sub-consciousness, which differed from memory and was not imagination; yet it was knowledge. I knew things which occurred in the past and the causes of them. I could look at an effect, and with almost lightning-like rapidity could trace it back to its cause. It was not speculation, it was absolute knowledge; and thus beginning with the last occurrences of my life, I followed up the chain of circumstances and found them anchored either in other lives or condi-

tions that existed before my life in the present form, or in the impulse of the atoms which contributed to form the embryo.

"I was made to know that this self and the sub-conscious self were to each other as the rose to its essence. The sub-conscious self was a personality, different from my more superficial self; in other words, it was not the every-day man. It was another self, developing daily out of the life and activities of my conscious deeds. If I were to try forever to describe it I do not think I could do better than to say that it is like a composite picture, the aggregation of many faces actually expressed in one. It is eliminated from the individual, yet held with it in sympathetic union, and might truly be said to be a gem crystallized out of all life's actions—a single expression of all that ever existed in the earth-life of the individual. Now I can understand why we are said to be accountable for every word and deed of our earthly existence.

"At length I saw this reformed being rudely seized by another, forced to one side, and almost strangled. The conflict was something fearful to behold, and my being was shaken to its very centre. My physical life was in danger, and I cried out for help in my anguish. I tried to pray; but all I could say was, 'God help me, or I perish!' As if by magic the conflict ceased; a great calm came over me, and a voice which seemed to be within, yet not of me, said: 'Child, what wouldst thou?' I replied: 'Save me from myself—from this blank darkness and despair!' And again the voice questioned me, 'What wouldst thou?' I said: 'Only save me from myself, and make my soul as pure and good as my Edith's soul is pure.' The reply was in a low, sad tone:

"'Child of earth, thou knowest not what to ask. Edith is young yet; her life is but in its morning, and her soul is not perfected because her life is not yet rounded out. It has not completed the cycle of its existence here. She must live, and her soul shall be whatever the sum of her life-action makes it. But for thee—the years of thy past were so given over to sin and thoughtlessness that the evil has become stronger than thy purpose for good; and if thy life were to continue unto the end, it shall be just what thou hast strength to make it. This is a crisis in thy life, and thou mayest choose which thou wilt have—length of days with strife, or death with freedom.'

"My first thought was a longing to be free, but in the next moment I realized that this meant my leaving you alone in the world, and I said : 'How can I choose, since my choice would leave Edith without a protector—and I promised her that?' Again I heard the voice, and the words cut me to the heart. It said : 'It is true thou hast made such a promise, but how hast thou kept it? Canst thou not trust her to the tender mercies of her God?' I replied that I did not understand in what way this could be applied to the protection of the bodily form of the woman ; I had been told that Jesus died to redeem the souls of men, but I did not know of any Divine interference in the course of human life, and I did not wish to leave my wife alone in the world.

"'Child of earth,' continued the voice, 'truly art thou blinded by the evil which hath so nearly ruined thy future. Know, then, that Edith whom thou lovest will walk in the path of righteousness according to the promptings of that monitor which God has given her, and that the lines of your earthly lives do not run together.' Then, speaking in tones of tender pity, it said : 'Thou didst promise to protect the woman, and thou seest how weak a thing is the promise of man.'

"At these words the recollection of my weakness and my shame flowed over me, and I wept in very self-reproach until the voice, speaking again, recalled me to the present with these words : 'Child of earth, I await thy choice and may not tarry.' There was rebuke in the tone quite as much as in the word, and I cried out in my anguish : 'Oh, save me ! Oh, Lord, pity me, although I'm unworthy ! What can I do to escape this utter despair? My poor soul, what a terrible wreck I have made of thee !' Again I heard the voice within me say : 'Grieve not over the past ; that has departed. To thy love for Edith thou owest all that is commendable, all that has made thy soul grow seeming fair. This, thy fall which thou mournest, will be forgiven thee since thou repentest of thy sin. What answer shall I make for thee to my Master when I go hence?' 'Who is thy Master?' I asked. 'He is thy Redeemer, and the Redeemer of all such as be saved out of the wreckage of this earth-life of mortals.' 'And who art thou?' 'I am the Spirit of the Angel of His Presence—whom He sends to all the repentant children of men who call upon Him. He will spread over this thy last sin the mantle of

His redeeming love, and take thy soul out of the strife unto Himself—if thou wilt—or leave it with thee to make or mar as thou choosest.'

"I bowed my head and said: 'I will go to Him.' Then the voice said: 'It is well; rest now, I will come for thee again when thy time shall be fulfilled.'"

(To be continued.)

* * *

DOUBLE PERSONALITY.

Pierre Janet, who believes in the essential identity of hypnotic somnambulism and states of double personality not brought about by hypnotic influence, relates some remarkable instances of complete recovery in somnambulism of sensibilities and of memories which seemed to be lost. Lucie and Leonie, Marie and Rose regain under hypnotism their lost senses and their memories. "If," says Janet, "somnambulism is a second existence, it is not necessarily a feeble existence without spontaneity, independence, and originality." The case of Marguerite D., related at length by Georges Guinon in Charcot's "Clinique," is an instance of heightened activity and heightened intelligence during the somnambulatory state. Marie H., an inmate of the Salpêtrière, in her normal state does not know how to read, write, or count. She can do coarse sewing and stitching, but cannot embroider, do lace-work, or crochet-work. In the second, or "vigilambulatory" state, she can read and write and count, do crochet-work and embroider—acquisitions taught her since she came to the Salpêtrière and in the "second state," which is her better state. As concerns the fact that the acquisitions made in the state of vigilambulism are dormant—not manifest—in the ordinary waking state, Guinon observes that this may be because the notions acquired in the second state are less profoundly implanted than those of the normal state, but a perfectly satisfactory explanation is wanting. —*Boston Medical and Surgical Journal.*

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

PROGRESSIVE LAW IN PHYSICAL HEALTH.

Darwin somewhat startled the dormant consciousness of the intellectual world when he presented Evolution as his scheme in the "Descent of Man." The limited significance of the word, as then understood, has long been left in the rear by the advancing army of thinkers, until to-day science recognizes evolution as the one key to unlock all the gates that bar admission into any of the still hidden secrets of man's relation to himself and to the universe. These relations include science, religion, philosophy, sociology, and, most vital of all, the health of mankind—for this one word *health* (wholeness) includes all the others. Benjamin Kidd, in "Social Evolution," says :

"Even in economics, despite recent advances, it does not yet seem to be recognized that a knowledge of the fundamental principles of biology, and of the laws which have controlled the development of life up to human society, is any necessary part of the outfit with which to approach this science."

If a knowledge of the principles underlying biology is requisite to understand the laws which have controlled life up to its present

aggregate manifestation as the human family, much more is it necessary to be intelligent regarding this unfoldment as relating to the individual in manifesting that wholeness which we recognize as health. In examining any fragment of a process unknown to us, this isolated part gives no idea of its purpose or fitness. The physical evolution of man from the single cell of protoplasm, in any single stage along the way, gives no hint of the divine ideal emerging step by step into approximate completion. This ideal deviates not nor falters ever, along all its dateless periods of formative processes, revealed to us to-day only by their organized results.

Science teaches that the primitive protoplasm, "the physical life-stuff," as it is called, is exactly the same for vegetable and animal life. The closest examination reveals no prophecy of what is to issue from it, whether a blade of grass, a dog, a bird, or a human organism. In this completed animal, man, the perfectly adapted organs, functions, and tissues owe their attainment to persistent repetition of effort on the part of every animal that has preceded man. *Æons* were required to build up from rudimentary cell-structure a single nerve-ganglion that should serve as an instrument through which the sense of sight or of sound might be revealed to you and to me. The science of embryology unfolds to-day the record of these various steps by which the present development of physical man has been reached. Consider, then, the thought of unity in purpose and diversity in method of the divine ideal now expressed in man's physical body—a perfect instrument for his use, responding in every detail to the purpose of his will. This will may not be always enlightened; but, on whatever plane of development it operates, the physical body responds with a true record of the will of the one who uses it.

By the mouth of her prophet, John Fiske, science states that "on earth there will never be a higher creature than man." It is only in beholding man as the culmination of all that has preceded him that we recognize the unity of purpose in all the seeming diversities wrought out by the divine ideal dwelling successively in all its stages of growth.

"From first to last of lodgers, I was I,
And not at all the place that harbored me."

Because evolution of physical forms has attained this high degree of perfection in man, the principle which has brought forward this finished work does not now cease its activities. The evolution of physical form has been unconscious to the processes and results thereby attained. To the mighty Intelligence that directs all these forces of life there can be no unconsciousness. "It is that which is about to be which guides the growing thing and gives it unity." Because Light *is* we have the various suns and other luminous bodies. Because Intelligence *is* we have the response to its vibrations in intellectual faculties of the soul. The subjective mind that creates is to the objective and organizing intellect as the commander to the co-operating intelligence of his army, which moves individually and responsively in accord with the controlling ideal.

Material forms seem to have had no choice, even in the natural selection wrought by the survival of the fittest. The automatic precision with which nature proceeds in her operations has given impressiveness to her laws. Matter and law have attained to the dignity of causative force in the observations made by man from physical sense evidence ; but law is not the cause of anything : law is the result of cause lying back of it—the orderly manifestation thereof. Professor Dubois, of Sheffield Scientific Institute, recognizes the meaning of the law in this statement : "The uniformity of nature . . . means that the will manifest in nature is unchangeable in purpose and complete in knowledge." And because it is the mind of man interpreting the mind of nature, "we thus recognize the spiritual as the basis of the natural, . . . and back of law we discern the ever-present *will* because of which law is."

It is because of this intelligent will ceaselessly directing all natural selection that the progress of evolution cannot permit of degeneration. It is continual *regeneration*. Mr. Kidd, in discussing the law of progress manifested by man, makes all advance depend upon "ceaseless and inevitable selection and rejection." He says man is in one respect exactly like all the creatures which have preceded him : "Left to himself, this high-born creature, whose advancement we seem to take for granted, has not the slightest tendency to make any progress whatever." Of course it does not seem to the advocate of a merely physical evolution that

he has here stated an unthinkable and absurd impossibility. This view regards man as a mere automatic machine, manipulated by forces external and foreign to himself. Manifested man, the physical organism, though having a classification with other material organisms, can never be "left to himself" in this way. It is man, the *divine ideal*, that forever impels manifested man to select, reject, and move forward, creating environment as he proceeds. Manifested man is forever evolving from the *divine ideal*—Man. How, then, can this external entity ever be "left to himself?"

Because the race has not awakened to consciousness of this reality—of causation—individual man has felt himself very much subject to external conditions. It is only a superficial reading of facts that declares concerning man that "progress is both inevitable and involuntary, the product of the strenuous conditions under which he lives." When the conclusions of physical science declare that "if the continual selection always going on among the higher forms of life were to be suspended, these forms would possess no tendency to progress, but must actually go backward," the cause which lies behind this choice is entirely left out. The stress of competition and rivalry is regarded as the law and cause of progress, whereas it is only the result. Results are regarded as causative power. This method of dealing with external man, the mere fragment of himself, when considered as the sum of all he is, has been the foundation on which sanitary science has built its scheme of hygiene and medical therapeutics. The law of physical causation is the only power recognized. Although every age in the life of the race has been a transition of inevitable growth, yet to-day we find ourselves consciously in processes of unfoldment that reach out into the unseen realm of causation, with a degree of activity and earnestness that has never been chronicled. We seem to be entering consciously upon a cycle that is fittingly styled the psychic or soul-development period. *Consciously* is an important word. Soul-development has always been in operation, but it has not been recognized as the work that was going forward.

The new light thrown upon the science of evolution by such men as Wallace, Fiske, Le Conte, Drummond, and Powell proves that the Darwinian age has been but the necessary preparation for the next higher. The perfect adaptation of the physical body of man as an instrument, through which the soul may hold relation

with a visible and manifested universe, does not prove that man in the present stage of unfoldment has reached the climax of this infinite process called evolution. Drummond makes this statement regarding man : " At last evolution had culminated in a creation so complex and exalted as to form the foundation for an inconceivably loftier super-organic order. The moment an organism was reached through which thought was possible, nothing more was required of matter." Fiske says : " The perfecting of man consists mainly in the ever-increasing predominance of the life of the soul over that of the body." Le Conte conceives the law to be this : " Organic evolution is by *necessary* law ; human evolution is by voluntary effort, *i.e.*, by *free* law. Organic evolution is pushed onward and upward from behind and below. Human evolution is *drawn* upward and forward (from above, and in front) by the attractive force of ideals."

It is this evolution in man's consciousness of the power in his soul to recognize his own ideals and to follow them that marks an era in his control of those forces that bring forth the conditions of health. The application of this principle has already scored results astonishing to the materialist dwelling in physical causation. Health is proved to be an evolution in which progress is made " upward and forward by the attractive force of ideals." When this Intelligence directing all evolution in its unconscious stages becomes individualized as a living soul, there enters into the process a new factor of voluntary selection. It is this *free will* that distinguishes man from all life below him—that gives the sign-manual of the divine image in which he is created. To the degree that man realizes this voluntary selection he proceeds to direct his own evolution, even as before this he has been the one object of all evolution.

" And man produced, all has its end thus far ;
But in completed man begins anew
A tendency to God."

Henceforth spirit, soul, and body are all involved in the health of man, through the activity of his own will in following out ideals. Health as a product of evolution claims the attention of modern thought. The causes involved in the manifestation of health must be sought for in the principles underlying biology, which has brought physical man unconsciously forward to his present per-

fection, as the instrument for the use of the divine ideal. These causes always lie in the intelligent will moving behind the manifested result. Perfect as is the working machinery of the physical body, it has been but preparatory work in the psychic evolution to be wrought out by the more intelligent use of this instrument. The slow process of physical evolution into organic structure symbolizes a like process in the unfolding of psychic growth. The soul, by countless repetitions through experience, is developing power to make intelligent use of the will to control and bring forth the highest purpose of this instrument. When harmony is evolved we name it *health*, which is simply *wholeness* of spirit, soul, and body.

We stand in the presence of this wonderful organism as a child stands before the violin, piano, or organ of which he is to become the master—as a Mozart, a Handel, or a Rubinstein. An ordinary person may touch the strings or keys and produce vibrations, but only the soul spiritually developed to *creative* consciousness can bring forth the full power and meaning of the instrument in response to intelligent will. Only the enlightened will can direct the harmonic and masterly use of this wonderful organism of the human body. The suffering discord that we experience in using the instrument proves us but ignorant children lacking both intelligence and skill.

Because the methods of physical causes and material remedies fail more and more to give relief and healing to the suffering body, the questioning cry of the soul goes forth to the eternal, omnipresent Intelligence that overrules, and directly to the quickened consciousness comes the reply: "I am that I am; I will be that I will to be." Physical causes and material remedies can give no reply. The inmost revelation of quickening spirit is the only response ever given to the unfolding mazes of the soul. The so-called incurable cases that respond to this higher understanding of life, under all the modern names of mental healing, divine healing, faith cure, etc., prove that a force is utilized of which medical science is practically ignorant. The claims made by all types of metaphysical healing overthrow preconceived notions based on physical causation. But the guess-work of the old method is giving way to a higher understanding of the relation of cause and effect.

The quickened soul-consciousness of this psychic era is not only questioning, but giving the reply that thought-creation and thought-transference constitute the mighty machinery that carries on the ceaseless movement of the world. The divine and orderly manifestation of creation, to-day as in the first chapter of Genesis, is everywhere the one law of evolution, viz., a controlling ideal bringing forth its outward expression. Man, as the epitome and culmination of all physical creation, is continually bringing forth his thought-creations, or ideals, into physical expression in his own organism. A startling illustration of this law is given in the case of St. Francis d'Assisi. It has arrested wondering attention since its early record in Church history. The soul of the saint was so quickened in his desire to follow the footsteps of the Christ and do the works of his Master, and his imagination was so wrought upon by contemplating the sufferings of the crucifixion, that he actually brought forth upon his own body the stigmata, even to the oozing of the blood from the wounds. Many cases have since followed in the Roman Catholic Church—all regarded as miracles. But they only illustrate the one principle of the creative law of polarization through thought. What we contemplate we grow to be in manifestation, and thought activity is the process.

The basis of all mental healing is that thought creates physical results in the human organism. Most emphatic corroboration of this law is given by Professor Elmer Gates, in his chemical tests of secretions from the human body. He has by physical science demonstrated that every emotion or mental state—as fear, anger, despair, courage, etc.—produces a specific result in the blood. These physical products incorporated into the tissues manifest corresponding mental conditions of either friction or harmony, and we recognize the final manifestation as health or disease. Now, if thought can create inharmony or disease, it can also destroy it. Thought is the activity of mind, and mind, or intelligence, is the manifestation of God. It is the Logos of which St. John speaks as “the Light that lighteth every soul that cometh into the world,” *i.e.*, the whole human family; hence every soul, whether Jew or Gentile, Christian or heathen, Mohammedan, savage, or agnostic, is living under the one Law, manifesting the one Life, and is amenable to the one Principle of healing.

Despite the established authority of physical causes and material remedies, society is to-day honeycombed with progressive thinkers critically alert to the signs of the times. They recognize the success of applied idealism in restoring harmonious action to the physical. The principle that thought is the process by which both disease and health are manifested carries an evidence not to be gainsaid. The medical schools themselves recognize these results, and a Boston practitioner has himself compiled the interesting statistics that "in the United States to-day over one and a half million people depend wholly on the metaphysical method for maintaining health." This is an evidence of soul-development that can lay aside the fetich-worship of a *thing* as having *power*, and turn freely and fearlessly to the Absolute in causation.

Because the law of attraction is like to like, the ceaseless evolution of the spiritual consciousness in the soul is forever attracted upward to higher co-operation with the Divine. When we do not meddle with the action of this intelligent Will, the co-operation of spirit with spirit by that attractive force of divine ideals moves in rhythmic harmony therewith, and, by a process that seems mysterious to the sense-man, physical health is the result. The law is most practically utilized in the work of the mental healer, who knows that what we dwell upon in mental imagery we bring forth in physical manifestation. The metaphysicians of preceding ages have never reduced their idealism to practice. The modern metaphysician, in that altruistic spirit which is the growing feature of evolution to-day, practically applies this idealism in bringing forth health of soul and body.

The undeviating law of progress in man's evolution, proceeding from the action of intelligent will, writes its highest demonstration in the process by which the soul re-creates the physical conditions by virtue of conscious thought-ideals. By voluntary effort the soul closes its thought imagery and follows it, forever moving upward and forward by the attractive power of these ideals into conditions of harmony and health. By virtue of this law the demonstration of physical health has to-day taken its place among the accepted facts of the progress being made in the soul-evolution of the race.

L. C. GRAHAM.

THE VALUE OF THOUGHT.

Because thought-vibrations are not tangible to human touch or human sight does not prove they do not exist and are useless. We do not hear the sound-waves in the hues of the rainbow, nor catch the song-waves of the rose or the buttercup. We do not see the color painted by the singing of birds in the bluebells, aster, or phlox ; nor that grass or tree is greener or their beautiful blossoms more sweet from the babble of the brook, the laughter of children, or the lowing of the kine. That heat or light produces color, and that color produces sound, has been scientifically proved. Because we limit these vibrations to what the ears hear or the eye observes does not prove their power is ended or their nature has ceased to act.

Thought universal must bring universal response. When good thought only is entertained, health must follow. We do not know the inner workings of mind, nor the strong results produced on the body by trifling mental effort. The deeper and more subtle the quality of thought, the more certain its effect. As gases rise from steam, and forces from gas, gaining an increasing power with corresponding result, thus also the higher potency of mind is gained by spiritual thinking. As these material forces become more powerful, they become more valuable ; but what can supersede the value of spiritual thought? Who can compute it? It seems a long way before its true worth is recognized, but its divine whisperings and prophetic gleams have caught the eye of wise watchers over human welfare, and the long-needed agent to establish health has crept across the threshold of mortal limits, announcing its holy purpose in the voice of Truth ; picturing its high ideals, and demonstrating its higher realities with the Christ spirit of a perfect body to express a perfect mind, and with the glory of a new birth weds us to life and health which the world has never known before.—*C. E. Choate.*

THE normal period of human life is about one hundred and ten years, and seven out of ten average people could live that long if they lived in the right way.—*Sir B. W. Richardson, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE X RAYS.

Reports of results obtained by further experiment with the cathode ray are nearly all of such a nature as to support the ideas previously advanced in these pages with regard to the metaphysical or occult nature of the force operating in the ray itself.

The degree of action established in one experiment shows a shadow photograph of the human hand where the fleshly tissue, arterial system, nervous organization, and muscular development appear only as a thin, vapory shadow, void of structure; while the bones show quite dense by comparison, and a ring on the finger appears black and solid. A photograph produced by another experiment shows no sign of flesh and the bone appears no more solid than vapor, while the metal of the ring seems remarkably porous. Still another shows a round hole about the size of a silver dollar through the palm of the hand, in which the large bones have disappeared as completely as did the flesh and nerves in the previous experiment, leaving absolutely nothing in view. A later test with a diamond ring gave a clear, dark reproduction of the ring, but no evidence of the gem. Now, the diamond is very nearly the hardest known substance in materiality, yet it entirely vanishes from view under even a moderate degree of action of this marvellous force.

The drift of all this evidence is continually in the direction of the metaphysical view of the universe—that things here are not what they seem to be in sense action, and that reason based upon higher action is necessary to the development of real knowledge. It seems possible that science will soon prove this fact, even in spite of its own intention, and, if these experiments continue as successful as they have been thus far, we shall yet hear the

death-knell of materialism, and science will be forced to abandon such external theories as exclusive vibratory action in creation, and of the reality of physical structure as recognized through the five senses. What then? Will science be overthrown by so radical a change of base? Not at all. Quite the contrary, in fact, if only its earnest devotees will be quick to see and free to act upon the higher information hinted at in these results, and adapt their methods to the universal action of this almost infinitely fine force and mode of activity, which of course has always existed in every mode of action in the universe, though until now without scientific recognition.

In our opinion there is no mode of action in the world without this active property as its base and the foundation for its operation. To study this properly, therefore, is to learn of fundamental properties in every physical element. What more important acquirement than this can exist for science? In due time there will probably be discovered back of this action degree after degree of finer physical activity, all within the comprehensive grasp of intelligent man, and each a rung in the ladder upon which he may climb to the heights of pure spiritual understanding, where the laws of fundamental reality are made plain. In such work science should travel hand in hand with the true metaphysician, who, through the training of his higher faculties, is certain to be the first to recognize these finer principles of action. Through these alone can the lower, external facts of life ever be thoroughly—therefore scientifically—understood. True science must have a metaphysical base for its reasonings; then the external facts of the universe will be rightly appreciated through comprehension of the finer and higher principles of reality.

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THERE can be but two methods of explaining the origin and evolution of the universe: the material and the spiritual. The first sees in matter all potentialities, all possibilities, and claims that of and by itself it passes through the change called *creation*. There is no need recognized of an external Intelligence, or God—no spiritual existence. Love, justice, right, and truth are considered as growing out of selfishness, a part of it, and going out with the expiring taper of life. The second sets out with the claim that beneath the phantasmagoria called creation is a realm of force and energy of which we are cognizant only by its observed effects. Justice, right, truth, and love are not because in the struggle for existence man found them expedient, but because they are wrought into the very foundation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again in foam, but the heir of an infinite existence.—*Hudson Tuttle.*

"NEW LIGHT FROM THE GREAT PYRAMID."

A second edition of "New Light from the Great Pyramid," by Albert Ross Parsons, is nearly ready for delivery, the first one having been exhausted in much less time than was anticipated. This valuable work has been extensively revised and enlarged by the author, and now contains an Appendix of thirty-one pages and a valuable Index of about equal length. It will also contain a table of Errata and some new illustrations throwing additional light on the subject-matter. A unique feature of the revised edition is a "Composite Review," made up entirely of extracts from comments of the press. Although not a word is added, it is found that these notices consecutively furnish an admirable epitome of the "astronomico-geographical system of the ancients," presenting a key to the book which no mere preface could possibly supply. Excerpts from private letters to the author, written by distinguished thinkers, scientists, and members of the clergy, occupy three pages, and abundantly testify to the importance of this work in the present transition period of public thought. The price remains unchanged—\$4.00, post-paid.

This truly wonderful work has already secured for itself a prominent place among the important scientific books of the age, and is destined to work regeneration among the many confusing ideas of the earth and its relation to the other planets of the solar system. It is not, as its name has frequently been interpreted to mean, "New Light *on* the Great Pyramid," nor is it written for the purpose of explaining the Pyramid; but, as its name implies, it is a new light *on the entire Universe* and on man's history and development as a race, together with a growth of knowledge through experience from the earliest history—light cast by the Pyramid which is here shown to be both a monument to the past and a beacon for the future.

* * *

A MAN may as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. It is thought and digestion which make books serviceable, and give health and vigor to the mind.—*Collier*.

* * *

IF a man, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be free from hatred.—*Buddha*.

* * *

WHEN once men become persuaded that they are to die like beasts, they will soon be brought to live like beasts also.—*South*.

ASCETICISM.

No delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of gñanam, if not across it. This was the ruling motive of the desert recluses of early Christianity ; of the pillar, forest, and cave hermits of all nations ; while to this day it rules equally the Roman Catholic monk and nun, the Mohammedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last named surpass Western belief. . . . These all follow the wrong road ; they fancy that to be the true support which is untrue ; they hold evil to be good, and the impure to be pure.—*H. S. Olcott, in The Theosophist.*

* * *

ADVICE is like snow : the softer it falls the longer it dwells upon and the deeper it sinks into the mind.—*Coleridge.*

* * *

EASTER-TIDE.

Softly may the rain tears fall
Like vespers lowly singing,
With moaning cry of the night-winds' call
And sobbing sea 'gainst the rocky wall,
In a prayer for the world's redeeming—
A prayer for the song of peace.

Sweetly may the starlight shine
In tender smiles revealing,
On rushing stream and the mountain pine
Or snowy peak in the sunset line,
Yet the pæan of praise concealing—
The pæan of praise unsung.

Grandly do the sunbeams wake
Brown hills and meadows sleeping ;
In river dreams of willow and brake
And flowering field for the Giver's sake
And a song from the green waves creeping—
For the song of life is Love.

—*Clara Elizabeth Choate.*

"THE SECRET DOCTRINE."

If we conceive of the totality of Being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. This is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable Heart of the whole Infinite Divine, and can, through purity, command the whole of its Infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the Divine; finite, as being but one facet of the Divine, and utterly non-existent and void apart from the Divine.

In the perfect diamond there are three powers: first, the entity of the diamond itself; second, the differentiation, or margin of the facets; and third, as the result of these two, the facets themselves. So in the universe, when the dawn comes and differentiation sets in, there are three powers: first, the Being of the Universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "father, mother, and son" of the *Stanzas of Dzyan*.

There is yet another aspect of the diamond symbol. Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets, having, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them, and has with them no real existence except through the Divine One, of which they are all the facets, and in the plenitude and power of which they all equally partake, the plenary possession of one in nowise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself. In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts, hierarchies, and powers, all of which exist only through the Divine, and without the Divine are utterly void and non-existent.—"C. J.," in *The Theosophist*.

* * *

NOTHING is begun or ended. Life and death are only modes of transformation which rule the vital entity from plant to Divinity itself.—*Atharva Veda*.

BOOK REVIEWS.

METHODS OF MIND-TRAINING. By Catharine Aiken. 110 pp. Cloth, \$1.00. Harper & Bros., publishers, New York.

As a successful teacher of many years' experience, Miss Aiken may be reasonably expected to know something of the various systems devised for the development and training of memory. The present volume gives the results of her thought and experimentation, and they cannot fail to profit both teacher and pupil as well as the general reader. This work unfolds a system, based upon concentrated attention, which is not only interesting but extremely valuable. The book contains numerous diagrams and exercises of practical importance. A working method of mind and memory training, susceptible of application by both professors and students, has long been needed, and Miss Aiken's book seems calculated to answer this purpose.

MENTICULTURE ; or, The A B C of True Living. By Horace Fletcher. 145 pp. Cloth, \$1.00. Published by A. C. McClurg & Co., Chicago.

The author regards all the evil passions as traceable to one of two roots : " Anger is the root of all the aggressive passions. Worry is the root of all the cowardly passions. Envy, spite, revenge, impatience, annoyance, selfishness, prejudice, unrest, and the like are all phases of anger. Jealousy, fear, the belittling of self, the ' blues,' and all the introspective forms of depression are the children of worry." There are many persons who are groping in the dark, willing and anxious to fulfil the laws of happiness and health but wholly uninformed as to the method of procedure. By emancipation from the mental germs of anger and worry the author has himself proved the efficacy of his theory of Menticulture, and he gives many interesting testimonials from others who have been equally impressed with its value. " Anger and worry are extreme mental friction, which, during their presence, stop the progressive action of the mental machine." In referring to the degeneracy of modern times the author speaks of the marriage of Might and Right, as sanctioned by popular consent. " Power is no longer used as a lever with which to uplift the weak, but has been transformed into a social crushing-machine." Christ, Buddha, Aristotle, Omar Khayyam, all teach the esoteric attainment of heaven as a condition rather than a place. They teach the beauty of simplicity throughout all the emergencies of life. In this little book is found greater simplicity—consequently more valuable truth—than is to be found in many a more elaborate volume.

STUDIES IN THE THOUGHT WORLD. By Henry Wood. 269 pp. Cloth, \$1.25. Lee & Shepard, publishers, Boston.

The sub-title of this book is "Practical Mind Art," under which heading Mr. Wood has grouped a number of essays that have appeared over his signature in *THE METAPHYSICAL MAGAZINE* and other periodicals during recent years. The volume contains in addition several lectures not hitherto published, the whole comprising a work of fascinating interest. There is scarcely a chapter that will not bear reading repeatedly. Each is a volume in itself, uplifting and instructive to the ordinary reader and of fundamental importance to the student of the higher uses of mind. The author's capacity for close, analytical reasoning and minute delineation of ideals is well known, and the numerous admirers of Mr. Wood's writings are to be congratulated upon this valuable addition to his works. There are but few phases of applied mentality left untouched, and the distinctively metaphysical and psychological chapters are especially commended to all students of the inner nature of man.

THE STORY OF A DREAM. By Ethel Maude Colson. 304 pp. Cloth, \$1.25. Charles H. Kerr & Co., publishers, Chicago.

This novel will doubtless prove of absorbing interest to students of theosophy. It is a curious tale, purporting to be the revelations of a man who has passed through the valley of shadows, and who, from the dreamy delights of his present state of Devachan, emerges for the purpose of acquainting mortals with his weird meditations in the sphere of absolute rest. Much interesting matter concerning the philosophy of reincarnation, Karma, etc., is given, and some pretty verses on "The Beautiful Land of Dreams" form the introduction to the story. The book will doubtless meet with a large sale, as the demand for such occult literature is evidently increasing.

* * *

M. J. CLARKSON'S progressive monthly, *The New Thought*, now appears in a new dress. It presents a most attractive appearance and is ably edited. This publication is rendering valuable service to the cause of the higher life, and cordially merits support. It is pure and lofty in tone, dealing with principles in a practical manner. *The New Thought* is published at Melrose, Mass., at fifty cents a year.

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OTHER NEW PUBLICATIONS.

The Dual Image ; or, The Renewal of the Temple. A Mystical Poem of Life. By W. Sharpe, M.D. 17 pp. Paper, one shilling. H. A. Copley, publisher, London.

Niagara and Khandalla ; or, Nature Worship East and West. By W. Sharpe, M.D. 22 pp. Paper, one shilling. J. J. Morse, publisher. London.

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THE THREE KINDS OF KARMA.

BY CHARLES JOHNSTON, M.R.A.S.*

(*First Article.*)

“The truth, so often obscured in later times, in various ways, that the getting rid of evil and the acquisition of good can be gained only by personal effort; that there is not, and cannot be, any contrivance through which either individual or common good can be attained, save one’s own personal effort.”—COUNT LEO TOLSTOI, *on “Karma.”*

WHEN the word *Karma* is used by writers on Indian philosophy and religion it is generally supposed that only one quite definite thought is implied, and that this has been uniform and clear throughout the whole period of India’s development—from the dim Vedic times, thousands of years ago, to the present day. But the truth is that this term has a lengthy and varied history, and its latest meaning is the fruit of a long development, which may be divided into three clearly distinguished periods.

When the word first became prominent—at the close of the Vedic epoch, about five thousand years ago—it had a quite

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definite and rigid meaning: a signification, however, which bears hardly any relation to the idea it was later used to convey. Its earliest meaning was "the ritual law"—the complete ceremonial which grew out of the Vedic religion, a great artificial system of life which laid hold of every man born under it (even before he saw the light of day) and did not relax, in the belief of its followers, even when the flames of the funeral fires had died out and nothing was left of the visible man but a handful of ashes to be scattered on the waters of the sacred rivers. At present we need not concern ourselves with the details of this ritual law; it is enough that, growing up as precedent and tradition out of the superstitions not less than the true and healthy instincts of Vedic times, it wove itself into a vast, all-embracing system, touching and regulating every act of life, determining for each man beforehand what might and what might not lawfully be done, and becoming for each man an absolute predestination which made any spontaneity of life and will almost impossible. Even if, weary of this formal life and worship, a man elected to have done with it all—to give up every ambition and hope and become an aimless wanderer or hide himself in the forest far from the homes of men—the way of his renunciation was by injunction already defined for him, the year in which it should be made, and even the thoughts with which his mind should be busied after his renunciation was complete.

This ritual law, as already stated, was called Karma; the life of obedience to it was the way of Karma, and the books which contained its ordinances were the sections of Karma. Believing in its divine origin and inspiration, its followers held that it embraced all the possibilities of human life; that every development of life was already foreseen and provided for; that righteousness consisted solely in this—to find out what the traditional law enjoined, and to follow it with perfect obedience. The ritual law being regarded as an expression of the whole of life, the way of Karma came to mean right action through the whole of life—a right direction and application of all the forces of life.

The cult of the ritual law drew its greatest strength from the Brahman caste. The Brahmans—at first priests, believed to have influence with the gods; and practical magicians, believed to be able to use this influence through certain ceremonial acts to practical ends—were dependent for their wealth on the elaboration of ceremonies, and for their power on the hold which they could gain over the imagination of the princes who called on them to perform these ceremonies for particular purposes: the gaining of wealth, victory over enemies, freedom from illness, extension of possessions, etc. This idea of the efficacy of ceremony grew, from the belief that the Brahman's influence with one deity or another could be purchased for some special end, to the wider belief that the whole of life could best be lived by an obedience to the ceremonies prescribed by the priest; so that the Brahman priestcraft gradually claimed to lay hold on the whole of life, of prince and people alike, and succeeded in imposing the belief that the only right and satisfactory life was obedience to Brahmanical statute.

We need not for a moment believe that this action of Brahmanical priestcraft was necessarily malign, or a matter altogether of selfish calculation and intrigue. On the contrary, we shall be untrue to human nature if we do not perceive that in every stage of their development the Brahmans honestly believed in themselves, as all priesthoods do; believed that they had the influence with and over the gods which they claimed to have—that they could confer the benefits which they asserted would follow the due performance of ceremony; and sincerely thought that the ritual law really formed the highest and truest ideal of life, the most perfect standard of righteousness and truth. But in the same polity of ancient India, side by side with the growing Brahmanical hierarchy, was another force, strongly antagonistic and making for a quite different ideal of life and conduct. This force was the expression of the genius of the warrior race from which the rulers of ancient India were drawn, a race profoundly different in inspiration and character from that which gave India its priesthood; for, rightly understood, the difference in caste

between Kshattriya and Brahman (prince and priest) was a difference in blood as well as in occupation.

As the instinct of the Brahmans led them to find the standard of life in outward observances, ceremonials, and traditions, so the instinct of the Kshattriyas led them to seek for the meaning of life in inward things—in the heart and will, in intuition, in the light of the Self. “Follow the law,” said the Brahman, “and you will gain the rewards of the law.” “Follow the life of the Self, as it expresses itself in your heart and will,” said the Kshattriya, “and you will become possessed of the power and being of the Self.” As inward and outward things are in absolute contrast, so also were the ideals of Kshattriya and Brahman; and this contrast is not merely a subject for antiquarian research, but rather a vivid and striking picture of a conflict running through the whole of human life and arising anew for each individual. Is the will to submit to the order which seems to be imposed on it from without, or is it to impose itself on outward things as their sovereign and lord?

This absolute contrast in ideals between the two races is admirably illustrated in the use of the word *Karma*. To the Brahman priest, as we have seen, it meant the ceremonies of the ritual law, scrupulously performed in order to gain rightness in life—the reward of obedience to the law. This meaning of the term inspires the whole of the sacrificial Vedas, and the vast theological literature which grew around and out of them; so that these books are technically known as the Karma books, and the way of life they enjoin as the Karma way. But the Kshattriyas, the rulers, the men of will and power, attach a totally different meaning to the word. As they found their life-impulse not in outward things, but in their own hearts and wills—in the inherent life and power of their own selves—so they use the term to signify, not conformity with the outward ritual law, but the springs of action and impulses of their own wills, purposes, intentions, and energies, which, in their ideal, made up the reality of their lives. This idea of Karma, as the action of a man's own will, first emerges in the Upanishads—the books of wisdom which contain the inspirations and intuitions

of the warrior race, as the sacrificial Vedas contain the ideals of the priestly Brahmins.

Bound up in a remarkable way with these two contrasted meanings of Karma, are the beliefs as to death and the life hereafter which were held by the two dominant races, the great rival cultures of ancient India. The Brahmins, in the beginning, in the period to which the hymns of the Rig Veda belong, were not yet a caste, but rather a group of household priests, performing ceremonies for their masters the princes, almost solely with the purpose of gaining temporal benefits. In this earliest epoch we hear very little of any life after death, of any hopes beyond those of material life—gold and chariots and horses, elephants and slaves and robes. But in a later era we find the belief that the same ceremonies and rites which brought well-being and success in this life were efficacious also in an existence after death; that the favor of the gods could be secured for that life also, and that the feasts of paradise were the rewards which that favor conferred. Not only the rites performed by a man himself, but those performed for him after death by his descendants, were held to have this efficacy; and a man's happiness in paradise—his partaking of celestial feasts—was dependent on the proper performance of the offices for the dead by his sons and his sons' sons, from generation to generation.

So deeply rooted was this belief in India that even at the present day it exercises a profound influence on Indian civil law, and the due performance of the offices for the dead is an essential condition for the inheritance of property and the outward sign and witness of the legal competence of the heir. Indeed, it would not be too much to say that the whole object of inheriting property, in the theory of Indian law, is that the heir may have the means to perform the death-rites for his father and earlier ancestors; and the enormous importance of adoption of heirs in India is due to the necessity of providing a qualified performer of the offices for the dead, on which the enjoyment of the feasts of paradise depends.

Now, in all this Brahmanical religion of rites, for the gaining

of well-being in this life and the next, there is not even a shadow of the teaching of rebirth, or reincarnation. The hymns of the Rig Veda know nothing of it, nor has it any place in the early sacrificial books. This truth becomes abundantly clear when, in the very oldest teaching of rebirth, in the greatest two Upanishads, we find it expressly stated that Brahmans, "learned in all the Vedas," knew nothing of this teaching; while it was a part of the traditional knowledge of the Kshattriya alone. This clear and definite statement is only the pendant to a chain of proof, which even without it would be complete. The Kshattriya's adherence to the doctrine of rebirth is as much a logical and moral necessity as the Brahman's ignorance of the same teaching; for the Brahman's eyes were fastened on outward things—sacrifices, ceremonies, and rites—and, with his whole mind and imagination filled with the due performance of the offices for the dead, it was inevitable that he should lose sight of the real destiny of the soul in the Great Beyond. To him, Karma and the way of Karma meant the due performance of an elaborate ritual; and, with his mind thus preoccupied, he could not possibly grasp the truth that the real Karma, the real "work," depended on the inherent energy of moral force, and not on any rites whatever.

This true apprehension of Karma, as we have seen, was the possession of the Kshattriya; and it is peculiarly in the teaching as to life after death that its real force appears. It is in connection with the doctrines of existence hereafter and rebirth in this world (in the greater Upanishads) that the higher understanding of Karma is first plainly expressed. It is said, in the Upanishads, that a man is born again, "according to Karma, according to what he has thought and willed;" and the question is discussed: "By doing what, by what Karma, does a man follow the path of rebirth; and by doing what is he freed from rebirth, reaching liberation?" Yet again, in the oldest Upanishads—pre-eminently the Scriptures of the Kshattriyas or Rajput warriors—we are told that "by pure Karma a man comes to a pure rebirth, and by impure Karma to an impure rebirth;" so that, in the very earliest expression we have of the secret

Kshattriya teaching, we find the word *Karma* used in a high sense, implying the power of moral forces and inextricably bound up with the teaching of reincarnation.

It would be useful to take all the passages in the Upanishads in which this word is found and translate them at length, in order to bring out its full meaning; but this would carry us too far afield—away from our general view of the development of the idea of Karma—along two contrasted and contradictory lines. The early Brahmanical teaching, as we have seen, was a system of ritual, the rewards of which were “the feasts of this world and paradise.” The early Kshattriya teaching was an intuition of the potency of moral and spiritual forces as the determining powers in life, and a belief in rebirth as the natural outcome of the reality and continuance of these energies.

A very remarkable page of Indian history, one whose importance cannot possibly be exaggerated, is that which tells how the Brahmans came to learn the secret teaching of the Kshattriyas—sitting at the feet of the Kshattriya teachers and begging for wisdom and enlightenment; and how the latter, moved by their prayers, taught the Brahmans the great doctrines of Karma (as the reality of moral powers), and Rebirth (as the necessary outcome of the persistence of these forces). As a continuation of the same study, we might trace how the Brahmans, once initiated into the mysteries of the Kshattriyas, strove hard to appropriate them and to transform them into the likeness of their own image. We shall see presently how this was done by a great Brahman, late in Indian history, and with what result on the thought, not of India alone, but of the whole world.

For the most part, the union of the ritual of the Brahmans with the theosophy of the Kshattriyas was productive of more evil than good. It resulted in a mixed and incoherent system, one element of which affected the external life and civil law of India, while the other influenced Indian thought and philosophy. More than once, after the Vedic age (with its fusion of the two elements) had closed, we find great spiritual leaders

of the Kshattriya race attempting to restore the purity of their primitive ideal, and to shake their spiritual intuition of life free from the bondage of Brahmanical theology and ritual. The partial success of two of these efforts marks the most luminous epochs in the post-Vedic history of India. These two attempts are associated with the famous names of the warrior Krishna and the prince Siddhartha—Gautama Buddha. The significance of these two great spiritual events I shall refer to later, giving such quotations from original documents as will make their character and aims indubitable. At the time of Krishna's effort the Brahmanical priesthood was still sufficiently open to new influences to accept and absorb Krishna's work ; while in Buddha's day Brahmanical crystallization had gone too far, and reconciliation was impossible. Hence Krishna passes for a light of Brahmanism, while Buddha is stigmatized as a heretic.

In Krishna's day we see the idea of Karma in a stage of transition, from which it finally emerges with a new meaning, one which remained substantially the same through Buddha's epoch and down to the time of Shankara, the last great light of Indian wisdom. This third meaning of *Karma* was a natural result of the fusion of the Brahmanical and Kshattriya ideals, each of which had already a fully developed conception thereof ; so the new signification naturally drew elements of thought from each of its predecessors. The Brahmanical interpretation, as we have seen, was the fulfilment of the ritual law to the end of well-being in this life and the life hereafter. In its essential character, this conception was based on the belief that the ritual law really expressed the law of nature—the law of things as they actually are ; of outward phenomena, subject to the succession of cause and effect. The follower of the ritual law fully believed himself to be rendering obedience to things as they are, to the actual condition of things ; and upon this obedience he founded his hope of well-being for this world and the next. This belief, therefore, though admitting another world and powers called divine, was essentially materialistic and selfish ; an endeavor to make the

best of both worlds ; to eat the feasts of this life and paradise. And this endeavor, with the forces and powers involved therein, was called the "great work," or Karma.

The Kshattriya seers and sages, with their intuition of inward realities, were from the very beginning in complete opposition to this worship of the actual, this selfish and material profiting by things as they are. They saw that moral forces were the true realities ; that the Self, the soul, the inward power of life, is truly real, while the outer world is not ; that the habitual self of the external world is not the real Self ; that the well-being of the former is not the well-being of the latter. At the outset they called these moral forces *Karma* ; and, clearly perceiving that a man's reality and progress depend on these moral forces, they insisted that his well-being depended on the purity of his moral force—on his pure Karma, which would lead him into the perfect life of the real Self, a life complete, self-existent, and eternal. Karma meant, therefore, all the moral forces of a man's soul, as contrasted with the physical forces of outward things ; and this is the meaning which the word distinctively bears in the Upanishads.

When the coalition, however, between these two conceptions came about, with the close of the Vedic epoch, it was inevitable that a change should come over the word *Karma*—that a third conception thereof should be developed. This conception contained elements of the other two. It was clearly recognized, in the first place, that the Brahman's Karma, the ritual law, and the attempt to make the best of both worlds by obedience thereto, was only a particular expression of the moral forces of the lower, habitual self ; that an obedience to these forces might, it is true, confer the benefits aimed at—the feasts of this world and paradise ; but that such victory, being one for the lower self, was rather a loss than a true gain. It was further seen that, as moral forces are real and work themselves out in perfect continuity, this victory of the lower self must carry with it its own penalty ; it must tend to the strengthening of the lower self, and thus defeat the ends of the higher. This became more clear when the Kshattriya intuition of the real Self, with its

infinite life, was brought face to face with the Brahmanical ideal; it was seen that this whole system of making the best of both worlds was foreign to the nature of the higher Self, which, being in itself perfect, has nothing to gain from either world, but is essentially the heart and foundation of both, their only reality. Thus the Brahmanical way of Karma, in its old sense, stood condemned.

By this process of thought and understanding, the idea of Karma was gradually transformed into its third meaning. It still meant the moral forces, but only those of the lower self, which sought their satisfaction in the old selfish and materialistic way of the ritual law. Accordingly, the Kshattriya ideal gave to the new sense of Karma its application to moral forces *instead* of ritual acts; while the Brahmanical ideal restricted and limited it to the moral forces bound up with these acts—those of the lower, habitual self. This is substantially the meaning of Karma, as used in the system attributed to Krishna, in the Bhagavad Gîtâ, and other episodes of the Mahâbhârata, essentially as it appears in the teaching of Buddha, and almost exactly as used by the great Brahman, Shankara, the final harmonizer of the Brahmanical and Kshattriya ideals. It is probably because, to most modern Indian students, the whole horizon seems filled by these three teachers—Krishna, Buddha, and Shankara—that this latest use of the word *Karma* has become the most popular one, while the two older meanings are overlooked or forgotten.

THE CORRELATION OF SPIRITUAL FORCES.

BY FRANZ HARTMANN, M.D.

(Second Article.)

MAN is an ethereal being, dwelling within a material, animal form—a mask that constitutes his personality. When he attains consciousness of his true, immortal state, he may either throw off his “shell” or retain it; he is free. This attainment of freedom is gained by self-sacrifice, which is merely the renunciation or abandonment of an illusion, and by no means difficult to perform when its nature is understood. Without this understanding, however, asceticism is a very useless quality, for all sacrifices for the love or aggrandizement of self are foolish. The self cannot conquer the self; the illusion cannot destroy the illusion. Such liberation and redemption take place, not through self-conceit, but by the power of that entity which is the divine Self of all beings. Such attainment of divine self-knowledge is not an “absorption into nothing,” but an ascending in divine power.

An icicle is formed in the ocean; in form it is different from the water that surrounds it, but in essence it is identical therewith. It melts and becomes what it was before. It has not lost anything save its personal form. Within the all-consciousness is formed a speck of “matter,” owing to the birth of a delusion of self caused by previous Karma—congealed by self-love and incrustated by self-conceit. Penetrated by the heat of that love which springs from the realization of truth, the crust is dissolved and man again enters into his true, celestial, all-conscious state. To surrender that which is no longer required, and is merely an impediment in our way, is not a sacrifice, but a blessing. In the enjoyment of freedom

there is no room for the desire for bondage. The discrimination between freedom and slavery, between the enduring and the evanescent, is the key to the understanding of the great mystery. Grasp that key yourself and open the door that leads to immortality. Pure is that which is true, because it is free from falsehood; pure is that which is real, for it is free from the unreal; pure is that which is innocent, for it is free from sin; pure is that love which is free from egoism; pure is renunciation, when it is free of all expectation of personal reward. Knowledge is pure when free from error, and from that freedom arises tranquillity. Within tranquillity reside beatitude and contentment, and within contentment is bliss; for it consists in the absence of all unfulfilled desires. Tranquillity is the fountain of the revelation of wisdom, because only in a mind undisturbed by passions can the light of truth reflect its own purity and the image of God assume substantial form.

Freedom is purity, because the soul that is free of all selfish desires is purified of egoism and error. Freedom is mastery over self. Where the illusive selfhood ceases, there is nothing to be subservient nor to rule. He is not free who, owing to the unruliness of his lower nature, is forced continually to stand guard over it; free is he who has outgrown that self. He who has become one with the law is not its subordinate. Freedom is the law by which all humanity (and through humanity all nature) aspires. Freedom is the true life, for it is that state in which no death exists. Forms die; the activity of life therein ceases to manifest itself, but life itself does not die. True freedom consists in obedience to the divine law—the will of God. This is divine, universal Love, which is the power of the realization of truth. God wills only to manifest himself to himself, and whosoever strives to obey the law and thus to fulfil the conditions under which this manifestation can take place—he alone loves God, and not he who cries, “O Lord!” Neither do those love God who with prayers and incantations seek to explain to him their personal desires, or with the beating of drums and the blowing of trumpets attempt to persuade him to obey their requests.

The will becomes free through the recognition of truth. The free will of God and the free will of man are identical. Freedom is the completion of love : the union of the love of man to God with the love of God to his own manifestation in man. This love is self-knowledge. A merely intellectual knowledge is like an empty shell ; it contains no real love. Neither does the love for illusions give birth to self-knowledge. Real love springs from the recognition of the oneness of the All. It is the at-one-ment, or harmony, by which the Divine essence in all things becomes known.

It is with the action of spiritual powers in matter as with the hen and the egg : if there had been no hen there would be no egg ; and if no egg had existed the hen would not have grown. The activity of each power is conditioned by that of the other ; one gives birth to the other and is born from it. In the Eternal there is neither " first " nor " last." If I recognize God as my own impersonal Self, all that I sacrifice to God will be sacrificed to myself. In sacrificing or letting go my hold of that which in reality is nothing, I make no sacrifice, but gain the possession of all. For the purpose of enabling me to let go of that which is nothing, however, it is necessary to possess the power to recognize its nonentity, and this power comes only from the possession of truth. No one can endow himself with that which he does not possess. The truth is not of man's making ; therefore no man can recognize the truth by his own efforts alone. That power comes to him only through the " grace of truth ;" in other words, it is the result of his Karma, caused by his obedience to the law in previous incarnations. When he is ready to receive it, it will descend upon him like the sunlight upon the earth.

He who surrenders himself internally to his God is free ; but he who without sacrificing his self only sacrifices his treasures for the sake of gratifying his desire for personal freedom gains nothing, for he is still bound by that personal desire and acts under the impulse of the delusion of self. That which enables man freely to surrender all his desires and possessions is the realization of the power and bliss of freedom itself, void

of selfishness. Freedom is not merely a state, but a power; otherwise it could not be experienced and known. A quality or condition becomes an experienced power in us when it is alive in our consciousness. A king insensible to his imperial dignity would be a poor ruler. A man who never experienced his own dignity as a human being is only an animal in human shape. To be conscious of the state in which we exist endows us with the power to fulfil its functions and develop its qualities. Freedom is not bound to any locality; the spirit of man in freedom is everywhere, and has the power to act in any place where it chooses to manifest its individual consciousness. Keeping in mind the fact that substantial forms (not only material, but also spiritual forms) are created by the spirit of man, there is nothing astonishing in the circumstance that a self-conscious spirit may produce thought-images and apparitions representing his own character in places where the conditions for such manifestations are present. The thoughts of people continually act mutually upon each other, and at great distances, even across the ocean. Many are not aware from whence their thoughts, ideas, and inspirations come. Thoughts are free to wander to whatever place they may be attracted; but the will is not free unless it have mastery over the thoughts. The enlightened will must be the lord and the desires the servants; if the master obeys his servants they will make him an object of sport.

To arise in freedom is to arise in power. This is not accomplished by weakness, nor by a flight of fancy, nor by means of pious dreams or assumed indifference, nor by ignorance or contempt, nor by asceticism, vegetarianism, assuming certain postures, or holding one's breath; it is accomplished only in the power of that spirit which lifts us out of the sphere of self—and this power is our own when it becomes manifested in us. While we remain in that power, it is active within us. It forms the nutriment by which the soul grows strong, the mind firm, and the body healthy and beautiful. Without that power all our philosophy will be only theoretical and imaginary, and our life only a vapor and dream. The present age, while excelling in intellect, is sadly deficient in that power.

From the recognition of freedom springs the realization of justice. A man being led by desires has his special favorites, his likes and dislikes, and does not realize the power of justice, which endows alike all creatures with certain rights; but he who is above all beholds the *eternal reality* in a fly no less than in an elephant, in an idiot as much as in a sage. The nutriment of justice is love, because it strengthens the recognition of truth. The symbol of freedom is represented by the Cross, formed of faith, love, hope, and patience. The Cross represents the sacrifice of the illusion of self and the attainment of impersonal power—the death of the material elements and the entering into freedom by means of the union of the soul of man with the Spirit of God. Bound by the chains of sensuousness, captured by the delusion of egoism, sleeps the soul, forgetful of its true origin and home. Subject to a continual change of birth, effort, and death, with intermissions of rest, the soul suffers until it conquers the illusion that keeps it within the vicious circle of necessity; but, awakening to the realization of its true being, it throws off its veil and enters again into freedom.

The presentiment of the coming freedom, which arises when the power of self-knowledge begins to stir within the soul, is due to the presence of faith. Real faith is the indubitable recognition of a ray of spiritual light, at first dimly perceived through the clouds of matter, but whose source is the central Sun of the universe. This presentiment is not yet perfect knowledge—only its beginning; but when the soul arises in that power the mists disappear and the sunshine breaks forth in its glory. Belief and superstition, dogmas and opinions have nothing to do with faith. Theories are without spiritual power, even if based upon correct arguments; they do not constitute real faith, even if advocated by the most respectable authorities. No man has ever attained real knowledge through basing his faith upon the authority of any person whatever. True faith has no other foundation than the recognition of truth; it is the recognition of truth itself. Faith resting upon the dictum of this or that person, or upon any other basis than the direct perception of truth, cannot be *theosophia* (real knowl-

edge, divine wisdom, or self-recognition of truth). True faith does not consist in opinions, nor in any system of beliefs in regard to "the Path;" *it is itself the Path of Light*, which leads to divine self-knowledge. A man may be in possession of the true faith, and yet ignorant of the doctrines of external science, philosophy, and theology. Merely intellectual speculation has nothing to do with the possession of the spiritual power of self-perception. The beginning of that path of wisdom is light; its middle the word that speaks in the silence; its end the full revelation of the supreme and divine state of Being—not of some other individual, but of that inconceivable state which constitutes the true Self of everything, our own included. By the power of truth we arrive at a true understanding, and by the power of understanding we arrive at the perception of truth. Through the darkness we come to the light; the light shows us the way, the darkness being necessary to enable us to distinguish the nature of light. The dawn of freedom begins at the moment when man realizes the power of faith, which means to experience the capacity to discriminate between the eternal and the evanescent within him. Whoever knows the Eternal has already tasted of immortality, because only that which is immortal in man can enable him to know immortality. Immortality is freedom. The house in which freedom dwells is the omnipotence of divine law, for free will is itself the law to which all nature bows in obedience.

Freedom is redemption. The freedom of man does not consist in liberty of the action of the senseless elements that constitute his animal nature, any more than the freedom of a nation consists in the liberty of its criminals and fools. Man maintains his freedom by subduing his subordinates, namely, the desires and vagaries that spring from his lower nature. A man with the power of God in and above himself is ordained by that power as lord over himself, and does not need to call upon any other Lord or Master in the universe. The redemption of man takes place through no foreign power and by no merely external Saviour; it eventuates through internal wisdom, and the beginning of self-knowledge is the beginning of

final redemption. This redeeming power of wisdom is neither a personal power nor a function of self. The self is an illusion and cannot be redeemed. The divine man redeems himself from the illusive, material, personal self; and in redeeming himself he redeems of the personal man all the impersonal elements that belong to his own divine nature. Only that which is not bound by personality can enter into true liberty and immortality. Wisdom is the door to freedom, and self-knowledge the throne upon which freedom dwells.

The light of truth shines from above upon the pathway of life, but wisdom is born in the soul of man when he recognizes the light of truth. The knowledge of a man is within, and of all the wisdom in the world only that portion will benefit one which becomes manifest in himself. Love is the seat of faith, and the seat of man's wisdom is the word which the truth speaks silently in his heart. Experience is the mother of knowledge, and all knowledge not based upon experience is not real. For this reason man was born to eat of the fruit of the tree of good and evil, that he may taste it himself and not merely learn some theory in regard to its flavor. Illusory knowledge is continually mistaken for real knowledge; but the touchstone of the latter is justice, and justice is measured by its works. Wisdom is not a product of nature; it rules all nature, wherever its laws are obeyed. Wisdom rules all things in which it becomes manifest. It is "supernatural," in being superior to nature; but it becomes manifested *in* nature, and not outside of it. It is a power higher than all mechanical forces, animal instincts, and intellectual functions; it cannot be monopolized by any sect or society, nor given out or revealed by any president or pope. The interior revelations of wisdom are not speculation. A truth once revealed is seen and experienced, and not subject to doubt by those in whom the revelation takes place; but it is not a true revelation to those who have not experienced it themselves. What the ancient sages and mystics taught of truth and divine revelation was not concocted by their intellects nor produced by combining ideas, nor by any foreign God dwelling in the sky; it was revealed to them by

the manifestation of divine wisdom within their own souls. All that is taught by modern philosophers who experience nothing of God is a repetition and combination of ideas learned from others. Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self. All nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by every one. Nature changes, but wisdom remains. If the whole world were to perish and heaven and earth disappear, Divine Wisdom would remain what it always was, and its Will would cause a new manifestation by the creation of a new world.

However intellectual a man may be, there is no real knowledge in him so long as the revelation of truth has not taken place in his soul. It is the manifestation of wisdom within the heart which illumines the mind and distinguishes the sage from the theorist. Real knowledge cannot be obtained from books. Books may teach us where we must seek for the truth, but they cannot furnish it. They may tell us what we must do to render possible the manifestation of wisdom, but they cannot reveal wisdom itself. Wisdom is imparted by nothing save its own power. All the things we see in nature are but symbols and representations of truth, not the truth itself. If we misinterpret the meaning of these symbols, it is not the fault of truth but of our own ignorance. The truth, when seen and realized, is always self-evident. It is a light, and whoever realizes its presence both sees and knows the fact—he requires no other proof; but those who do not see its light will fail to recognize it in spite of all proof.

The object of wisdom is to reveal itself—to teach, educate, and elevate the beings in whom it becomes manifest, and to render them immortal by endowing them with self-knowledge. Wisdom liberates man from ignorance, error, and sin; it teaches him to recognize his own nature as an intelligent spiritual power in the universe, and to regard his material body as a non-essential part of his eternal being. Wisdom is the realization of the divine Will, and this realization consists in becoming, not in mere theory. “Thy will be done” means “Let us attain

spiritual self-knowledge ;” in other words, “ Let divine wisdom be manifested in us,” for the will of God consists alone in striving to manifest divine wisdom, and there is nothing to hinder that manifestation in us except our own ignorance. To know the forms and forces of nature and their mutual relations is objective science, but not yet divine wisdom. Science deals with phenomena ; wisdom is the revelation of truth, eternal and unchangeable. Science without a foundation of wisdom is without truth, because it is barren of any perception of the eternal reality. Only that science is true which has for its foundation the recognition of eternal truth.

SALVATION.

BY HENRY WOOD.

"WHAT shall I do to be saved?" is perhaps the most important question that has ever stirred the thought of man. Amidst all the multiform changes in human philosophies and ethical and religious standards, this problem has always forced itself to the front. Its significance has been variable and its answers unlike, but it forms the very heart and motive of all so-called systems of religion. At the present time it has lost none of its vital importance.

With the general decay of the belief in a future external and formal judgment, and an arbitrary localized heaven or hell as reward or punishment, the question, to most minds, has lost much of its seriousness and unfortunately is lightly regarded. Fifty years ago, when the dogmas above noted were firmly held, theologians often definitely divided the community into the "saved" and the "lost." But with the almost wholesale absorption of practical universalism (or perhaps the doctrine of continuous progression), even among orthodox denominations, a remarkable change is manifest. Action has been followed by reaction; in other words, one extreme has followed the other. From a former intense solicitude about making one's "calling and election sure," there has come a careless indifference, even a prevalent feeling that salvation is largely mythical or imaginary. The decay of the idea of a mechanical salvation has not yet been made good by the growth of an understanding of one that is normal and orderly.

While ecclesiastical confessions and creeds remain officially intact, the actual consensus of belief among living persons has undergone a radical change. The average orthodox layman of to-day—and the case is not much different with clergymen—has passed through a mental revolution, or at least a revision.

The transition has taken place by such imperceptible degrees that often he is hardly aware of it. The banner of his Church still floats with every star and stripe of the Westminster or some similar "confession" clear and distinct, but he himself has radically diverged. He may not admit such a drawing away, but the fact is evident.

The iconoclastic work undertaken by the "liberals" of the early part of the century has been nearly or quite accomplished. The arbitrary and legalized concepts of salvation and retribution which formerly prevailed are wellnigh swept away. And what now remains? A devitalized round of forms and ceremonies on the one hand, and a large amount of definite and indefinite agnosticism on the other. The liberals, realizing that the work of pulling down (which mainly called them into existence) is about accomplished, are casting about for new ideals. The old controversies are nearly dead, and now some constructive work must be found. Unfortunately, the new efforts in this line have been largely confined to the realm of humanitarianism on the material plane. This is well, in its place; but it is only the lower and more superficial part of the work that is waiting for accomplishment. It is much to be regretted that the liberal churches, as a rule, find it so difficult to direct their energies to the development of the higher and more interior planes and potencies of man's nature. The constructive spirituality and unfoldment of man, which found such able advocates in Channing, Parker, Starr King, and others in this country, and in Martineau in England, seem to have but few present examples and exponents.

The Church, both liberal and conservative, has been enveloped and permeated by the chilling materialism of conventional science. The great and popular "Diana" of the modern world is material progress. Humanity in general is looking along this line for the *summum bonum*, even the Golden Age; but in this way it will never be found. There can be no *summum bonum* except general human salvation. What, then, is it to be "saved?" In order to answer this question more intelligently let us first consider what it is not. It is not a supernatural or

abnormal accomplishment. More and more the deepest and truest thought of the world recognizes the universality of the realm of law. There is nothing capricious, nothing arbitrary. Every attainment is a normal growth, and forms a link in an endless chain which stretches backward and forward indefinitely.

Since Professor Drummond, as a pioneer among theologians, gave to the world his "Natural Law in the Spiritual World," the progress of religious opinion has been rapid. That concept of the Deity which likened Him to an Oriental Sovereign—capricious, and ruling from without—is fading. The spiritual realm is *within* man, and this is where God's beautiful and orderly economy manifests its activity and finds its expression. If a substitutionary atonement became legally necessary on account of a "fall of man," which was not included in his original constitution, it has, so far as known, no analogy elsewhere in the universe. Any remedial scheme, consisting of a purchased release or an artificial severing of cause and effect, is plainly against logic, reason, and justice. It amounts to a technical makeshift contrived by an anthropomorphic Deity after the defeat of his original plans. Though greatly modified in the present general view, such a "plan of salvation" remains of life size in the creeds. Practically it is changing from an objective, historic, local, and technical *event*, to a subjective, continuous, and universal *process*.

A salvation foreign to the primal and original order would imply, in the very nature of the case, a Divine Economy subject to revision—therefore neither infinite nor perfect. What an unworthy ideal! It would stamp the eternal Will, Life, Mind, and Love with human vacillation. The mechanical view of salvation came from a supposed Divine government set up in the human consciousness after patterns of Oriental monarchism and Roman legalism. Such a salvation has been so unattractive that its reactionary force has filled the world with a rank growth of materialism, pessimism, and atheism.

But from the evolutionary and optimistic point of view—the true one—we must concede to past conventional thought a necessary place and time, as a stage of progress toward

something higher. It must be passed through ; it has, therefore, a kind of negative, disciplinary, and educational goodness. Nothing is finished ; there is a continuous becoming. We create things in ourselves, or rather in the mental lenses to which we have given our own coloring. Yet, as much as ever, we need a real salvation. From what ? From a low, false consciousness ; from the Adamic concept that we are bodies ; from a slavery to conditions, limitations, and negations ; from mental pictures of evil and its power ; from beliefs in antagonisms, weaknesses, diseases, and adversities ; from selfishness, hate, grief, and fear. These are thought-creations, which, if allowed to ripen, bring forth self-made, hellish conditions. The immutable Divine Economy has fixed the judge, judgment, and executioner within. Nothing in the whole universe of God can bring actual harm from without.

While nothing intrinsically good can be destroyed, man can lose that which, to him, seems to be himself. If one builds up a consciousness, or creates a thought-world, wherein he links the ego to the perishable and unreal (the "wood, hay, and stubble"), he loses his seeming soul. Through a vital connection he builds these things into his personality, and when they are swept away he has little by which to recognize himself. *He* is saved "as by fire," but the selfhood that he has created, with all its familiar environment, is lost. The real and true ego cannot suffer loss, but this has not yet come into self-recognition. It has not been "saved." For an age-long period, or until there has come a new growth of consciousness, such a one is in a denuded condition. He has built a structure upon the sand of negation, and it and its foundation are swept away. Forms, ceremonies, sacraments, substitutions, and everything except developed spiritual character belong to the sandy stratum. To be sure, this penalty is very different from the arbitrary, vindictive, and lawless hell of former dogma ; yet it is of vital moment. Life is conserved, but will be entered into in a blind, lame, and deaf condition, self-imposed through ignorance or carelessness. Limitations will at length be outgrown, but the lesson is made hard and compound interest added.

Let us not, then, through ignorance or disregard of law, hold back until a false and sensuous consciousness has solidified around us which will strip us bare in its removal. It is possible *now* to build an environment of the Real. Working *with* law, we no longer kick against its pricks. More than this, we gain a backing of its supernal energy. Salvation is normal. It is an harmonious fitting of our own constitution into the universal divine order and trend on every plane. It is full and free self-expression and development, and its fruit is abounding and exuberant life.

The characteristic of the present era is intellectual activity and development. But this is not a savior, though that opinion prevails. Falling into the great world-current, even religion has been largely brought down to that plane. Human salvation consists of the unfoldment of the higher part of man—or, rather, of the man himself. Even theology, in the ordinary sense, is not of it. It involves the emergence of the divine selfhood from latency into self-recognition and manifestation. It requires vastly more than an intellectual belief in the personal Jesus, or an acceptance of his merits vicariously. It must include the normal development of the intrinsic and eternal Christ mind or quality. While this was most fully expressed through the personality of Jesus, it knows no limitation, local or historic.

An intellectual giant may be a spiritual weakling, but we often mistake him for a universal oracle. He requires "saving" no less than his more ignorant brother who seems to be much below him.

The business man needs to be saved from his business, the lawyer from his law, and the capitalist from his capital. Each is inclined to give his soul to these things. It is not enough to send his theories, his philosophy, his beliefs, his theology, or even his religion higher; he must go there *himself*. Full salvation involves the evolution of a divine self-consciousness: the building of a soul-structure of imperishable material. The ego must form an organic union with eternal and living verities.

ADONIS, PHCENIX, AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE key to the Phœnician conception of life, as it actually appears, is Pain. This term has previously been explained. The Phœnician knew what the struggle for life was in its sociologic aspect, but he was also aware that the Cosmic Process by which we are born is far more terrible. He did not merely rest in those moments of stability which we ordinarily call *Being*: he rather fixed his attention upon Being as continually "becoming." He looked upon strife rather than union—upon the contending forces rather than the redeeming. Only abstractly did he know what—

"A marvellous thing truly is the mystic marriage of Nature with herself; the relations which, in our minds, intimately unite the most different parts of the great whole—the animate with the inanimate, the visible with the invisible, matter and spirit; and in each of these spheres a being with another being. This unity, this universal harmony, is instinctively revealed to all minds." *

Only in the distance did he see the self-inherent elements of Salvation. His view of the Cosmic Process may be expressed in the words of Huxley:†

"Natural knowledge tends more and more to the conclusion that 'all the choir of heaven and furniture of the earth' are the transitory forms of parcels of cosmic substance wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite; through all varieties of matter; through infinite diversities of life and thought; possibly through modes of being of which we neither have a conception nor are competent to form any—back to the indefinable latency from which they arose. Thus the most obvious attribute of the cosmos is its impermanence.

* Alex. R. Vinet: "Outlines of Philosophy and Literature," page 508.

† "Evolution and Ethics, and Other Essays," page 50. New York, 1894.

It assumes the aspect, not so much of a permanent entity as of a changeful process, in which naught endures save the flow of energy and the rational order which pervades it."

This "changeful process" is but one side of Being; it is the manifested form of the self-duplication and diremption of Being. If we fix our attention, as did the Phœnician, too exclusively upon it, the self-estrangement of Being becomes an antagonism and its overpowering influence Pain to us. We need Salvation and may seek it (in the desperate manner of the Phœnician) by sacrifices, as previously stated.

The direct human expression for the Phœnician conception of the Cosmic Process was Adonis, or Tammuz, as he is called in Syriac. The word means "sprout of life." Identical with the Shemitic Adonai, the word would mean Lord or Phallus.

"The great Nature-power,* the Sun-god, was viewed in three ways: (1) as Baal-Samim, or Adonis, the fresh young sun of spring, full of creative force, calling all vegetable life into luxuriant fertility, and kindling in the animal world the fire of youthful passion; † (2) as the fierce sun of summer, like Tantalus, burning up the fruits and flowers that owed their life to him—Baal-Mars, or Moloch, the terrible god of fire; and (3) as the principle of order, unity, and steadfastness in the universe, the power which held the world together when the beautiful Adonis had been slain by the fury of Moloch, which albeit in gloom and darkness husbanded and gathered the exhausted powers of nature for new creative exertions, when the world should be gladdened again by the birth of the life-giving Sun of Spring; this was Baal-Chewan, identified with Saturn."

The worship of Adonis, as we find it among the Greeks, was practised first by the Syrians and borrowed from them quite as early as the fifth century before Christ,‡ the period which we are now reviewing. Both Aphrodite (Venus) and

* Augustus S. Wilkins: "Phœnicia and Israel," page 160.

† Comp. "Locksley Hall:"

"In the spring a fuller crimson comes upon the robin's breast;
In the spring the wanton lapwing gets himself another crest;
In the spring a livelier iris changes on the burnished dove;
In the spring a young man's fancy lightly turns to thoughts of love."

‡ Such is the opinion of the latest writer on these subjects—J. G. Frazer: "The Golden Bough," vol. i., page 279.

Adonis came originally from Assyria. The beautiful legend of Aphrodite's love for Adonis is a later growth. It relates that, while the sweetly smiling goddess was playing with Cupid, she once wounded her bosom upon one of his arrows. Before the wound healed she happened to look upon the handsome Adonis, the son of Cinyras (an Assyrian king) and Myrrha, and was smitten at once by love. She forsook Paphos, Cnidos, Amantus, and all other charming resorts. She even left Olympus for Adonis. She who had always rested on soft pillows now rambled through the woods with Adonis and took part in the hunt, like Diana. Adonis caused Venus many anxious alarms because he was too daring. In vain she besought him to forego the pleasures of the hunt and to stay with her. One day, after an exciting pursuit, a wild boar, goaded by madness, turned upon him and buried his strong tusk in Adonis's thigh :

" As many drops as from Adonis bled,
So many tears the sorrowing Venus shed.
For every drop on earth a flower there grows :
Anemones for tears ; for blood the rose." *

The anemones' name is probably derived from Naaman (darling), an epithet of Adonis. The Arabs still call the anemone "wounds of the Naaman." Probably for the same reason the anemone is worn as a preventive of sickness. According to Bion : †

" She hath lost her lovely lord ; with him she hath lost her sacred beauty. Fair was the form of Cypris while Adonis was living, but her beauty has died with Adonis ! *Woe, woe for Cypris*, the mountains are all saying, and the oak-trees answer, *Woe for Adonis.*"

If she lost her beauty, Adonis gained by dying, for "Thou only, dear Adonis, so men tell, thou only of the demigods dost visit both this world and the stream of Acheron." ‡ Being is manifested in both worlds. "Adonis beloved even among the dead"—why ? Who is he ? He is the ever-rejuvenescent

* Bion, in Elton's tr.

† Idyl I., tr. by Andrew Lang.

‡ Theocritus, Idyl XV., tr. by Andrew Lang.

Nature: Being in the form of a masculine body. The stream of Acheron is but the transition from the Now to the Now, from the End to the Beginning, from the Beginning to the End. Death has no power over Adonis:

" This blackness, if you know it, is the light of very Being ;
In the land of Darkness is the wellspring of life." *

Adonis, the symbol of Being, could not possibly be allowed to desert the earth. A compromise was therefore arranged between Zeus and Pluto, according to which Adonis was allowed to spend one-half of the year on earth and the other six months in the Elysian fields. In the fall Adonis went to the Lower World and in the spring he returned. What is this but the cyclic life of vegetation, dying in the autumn and reviving in the spring in beautiful foliage and flowers and amid birdsong? It means revival, rejuvenescence, the ever-young Being.

It was especially in Egypt and Western Asia that the Cosmic Process, as revealed in the death and resurrection of vegetation, was most widely understood and celebrated under forms of worship. From these parts the ceremonies have travelled to modern Europe, where they are still to be found. The Babylonians, Syrians, Egyptians, Phrygians, and Greeks—under the names of Osiris, Adonis, Thammuz, Attis, and Dionysos—represented in the autumn and spring of every year the decay and revival of vegetation, and thereby they meant to teach the masses the Vibratory Life of Being, the Rhythm of Existence:

"The Orphic hymn LXI.† is addressed to Adonis, the well-known Phœnician god Adon, the Hebrew Adonai, or Lord. Adonis, it should be observed, is with the hymn-writers only another name for Dionysos; and so he is Polyonymos, the many-named, 'the best of the heavenly beings,' as Zagreus and Iao are 'the highest of gods.' So Adonis is Eubouleus, the Wise-counselling, and Dikeros, the Two-horned, 'nourisher of all,' *i.e.*, vital power of the world, 'male and female;' or, as Shelley says, 'a sexless thing it seemed,' in fact the 'two-natured Iakchos.' Ever fresh and vigorous,

* The Sufi poet, Mohammed Shabistani.

† Robert Brown: "The Great Dionysiak Myth," vol. i., page 67.

he is, like Dionysos, both solar and kosmogonic. Dionysos, Adonis, Iao—
'these three agree in one.' "

What more appropriate terms could we find for Being?—
Lord and Saviour, Essence and Actuality: the true Vine. The
Syrian woman called Adonis:

" 'My Baal,' * viz., my proprietor, or husband. She herself dreamed that
she was his Baaltis, his Astarté, who must possess him, Astarté Herma-
phrodite, Adonis wife of Adonis. And, in order to reach the height of
foolishness, her love-name was Salambo (Samalkis), the mad flute, which is
dismal and furious and played upon during the burials. But by making
Adonis her Baal, she had cruelly provoked Baal-Moloch, the king—the
king of Fire, the king of War, and of Death—Mars, or Mors. This demon
takes the form of a demoniac beast. He enters into a hog, or rather into a
wild boar, wounds the beautiful boy in the sexual part, and kills him, or
rather kills his power of love."

One would have supposed that the wild boar would there-
after have been accursed, but it was not. Even the boar is a
symbol of Being; it represents the strength of Winter, Nat-
ure's reversal, when she stops in her course of development in
order to resume with some variation next spring. The boar,
Mars, follows the love-goddess as winter follows summer. They
are each other's complement. Nature is always double.

Adonis is not Nature in fulness, but only Nature *rejuvenes-
cent*, and that only in the *masculine* form of a handsome young
man, not any other masculine form. Perhaps no other heathen
worship was more clearly defined than that of Adonis. In most
other forms we find strange mixtures. He was worshipped
especially at Byblos, where the river Adonis falls into the sea,
and in the springtime and toward the summer solstice was red
from a peculiar kind of earth carried down by the abundance
of water. The mysteries of Adonis and Venus at Byblos were
held in the same estimation as those of Ceres and Bacchus at
Eleusis, and those of Isis and Osiris of Egypt. His mysteries
were also celebrated at Alexandria with great pomp.

It is interesting to study the Adonis myth as representing
Being in the shape of a young man, for it reveals many features

* J. Michelet: "Bible de l'Humanité," page 203.

otherwise not discovered. Being is here revealed under human form ; and so emphatic was the worship that the body of a handsome youth was shown all over and everywhere during the time of worship. Women in particular adored the masculine beauty and virility as illustrating "the flame of love," the solar stimulus. It was not an abstract love they sought, and many unnatural excesses characterized the worship. They had everything in common in their worship, like the later Christian *agapes* held in connection with the Lord's Supper, and were likewise forbidden by law on account of the attendant revelries. It was particularly the human body which became the object of adoration and—abuse. The fundamental idea in both mysteries, pagan and Christian, was the same: the human body as the Temple of God. To the Christian it was a glorious idea that God had assumed human form and thereby raised the human body to a dignity not known before, and the Incarnation is to this day the sum total of Christianity. The believer is by baptism made a member of the *body* of Christ, and he *eats* the body of Christ to keep up his embodiment. To the Phœnician, the Adonis worship first took the form of adoration of the human body because it was a *temple* ; later the adoration culminated in sexual uses of the body, because human life came into existence through it and could only be lived while in the body. In the pagan and Christian worship (or worth-ship) of the body, we have two individual forms of approach to Being.

The word *temple* comes from the same root as *time* and *temporary*. *Temple* means *time*-manifestation of Being, and that involves *pain*. The reader will now understand more fully my recent statement concerning pain as an expression for the suddenness with which life comes into existence, and why Pain was therefore the key to the Phœnicio-Syrian philosophy and religion. *Temple* and *time* mean something cut off from space and eternity. The Roman augurs called the separated or isolated part of the sky which they watched, when observing the flight of birds for auguries, *templum*. When the augur had defined the *templum* within which he intended to make his observations, he fixed his tent in it, and this contrivance was

likewise called a *templum*. The place chosen was usually an eminence. The Druidic circles, which may still be seen in England and France, are but remainders of similar shrines or common temples where sun-worship or Baal-worship prevailed. They represent on earth the exact portion of the sky immediately overhead, and were dedicated to some special service. The space separated on earth marks a portion cut off from eternity. From this primitive circle of stones came our modern term *church*, and the rude inclosure (by being covered over) grew to the modern temple. The central idea of temple (church) is *separation*, the idea that something has been set apart for special use. Thus the human body is intended for the incarnation of Spirit. Man, the beautiful Adonis, is on one side an embodiment of Nature, and on the other a revelation of Spirit.

I know of no work on Adonis-worship which does not exaggerate its excesses and finally condemn it. I think this is wrong. We do not or will not realize how the higher life owes its first existence to sexual reproduction; hence we condemn forms of worship in which sex plays a prominent rôle. I do not mean to recommend any form of sex-worship, but I want to call the reader's attention to the part played by the human body in the most ancient worship. In the first place, the body must not be confounded with the flesh, which "wars against the spirit." The body is the vesture of the soul, and the soul is the vehicle of the spirit. The body participates with the soul in the sanctification. We shall not live naked hereafter, but be clothed with a body—real, though not material, as we understand matter. The body is the "world-sanctuary," a miniature model of all the forms and forces of the universe. The ancients looked thus upon the body and worshipped in this world-sanctuary; its life was a house of prayer, and all physical uses of it were adorations of Being. Being became manifest to the ancients through sex.

Doubtless there was originally but one sex. All traditions speak of Being resting undifferentiated in itself. As life became complex there was a division into sex, a differentiation.

With the sexual division came individuality and universality ; on one side remained activity, passivity taking the opposite pole. Henceforth a third existed as a result of the separation and reunion of the two forces. Calling the activity in man *Spirit*, and the passivity *Nature*, we get in man the higher life, as the third, the outcome or child born of activity and passivity. The central power is preserved and that of variation has come into existence. Being is thus manifested through sex. No such manifestation could have taken place without body. Let us honor the dual necessity of life. By means of it Being, as the Becoming, comes into existence.

It is evident that the ancients entertained such ideas. They looked upon themselves as direct expressions of the Divine. Every individual was both a *microcosmos* and a *microdeus*—a little world and a little god. That which originally took place in the Divine Being repeats itself in every human individual. The double nature can be seen even physically in man, and particularly in the early period of his life. The myth of Adonis and Venus is the ancient formula for this mystery of sex-differentiation in the Divine Being.

Plato said (*Timæus*, 71): "We are plants, not of earth, but of heaven ; and, from the same Source whence the soul first arose, a divine nature, raising aloft our head and root, directs our whole bodily frame." We are plants, and that is why the vegetable kingdom appeals so strongly to spiritual and sensitive people. They feel the kinship. And perhaps no season is so rich in spiritual lessons as spring, the return of Adonis from the realms of Proserpine. Spring is the sounding of the trumpets of Resurrection :

"Awake," said the sunshine ; " 'tis time to get up ;
Awake, pretty daisy and sweet buttercup.
Why, you've been sleeping the whole winter long ;
Hark ! hark ! don't you hear ? 'Tis the bluebird's first song."

"Awake," call the streamlets. "We've lain here so still,
And now we must all go to work with a will."
"Wake," says the warm breeze, "and you, willow-tree ;
Come, put on your leaves in a twinkling for me !"

"Awake," breathes the air from the blue sky above,
"Awake, for the air is all beauty and love.
Wake, little children so merry and dear ;
Ah, what were the spring if you were not here ?"

Every spring is the rejuvenescence of the plants. The bare earth is covered with a grassy carpet and magic clothing adorns the bare boughs of the trees. Renovation is seen everywhere, and unfoldings are the theme of birdsong. Nature was not dead ; Adonis simply sojourned in the dark regions during winter. Nature had for a time retired to silence and solitude. Withdrawing from the Outer to the Inner, she had re-collected her life into her heart. But she lost none of her loves. The leaves of the oak come and go in crimson blazes. At the root of the withering leaves, which just before stood in the bright red of autumn, she puts forth a sprout, also love-red. St. Paul wrote to the Colossians from Rome that new moons and sabbaths were but "a shadow of things to come," but he only expressed the Phœnician philosophy and gave vent to the Syrian impulsiveness of his nature. The key to Paul is neither his Hellenic Judaism nor his Roman citizenship, but his Palestinian nature.

The Adonis festival consisted of two parts—mourning for his departure and rejoicing for his return. At the latter the celebrants planted the Gardens of Adonis, intended to indicate the transitoriness of earthly joy. These were pots or baskets filled with earth, in which were sown barley, wheat, lettuce-seed, fennel, etc. They were tended for eight days, chiefly by women. The sun's heat and abundance of moisture caused the plants to shoot rapidly, but, having no root, they rapidly withered, and at the end of eight more days they were cast into the sea or into springs.*

Nature does as did Penelope, Ulysses' faithful wife, who each night unravelled the work of each day, thus repelling importunate lovers with vain promises. Nature alternately doffs her embroidery and weaves it back to its old completeness and

* In Sardinia they still plant Adonis gardens, in connection with the great mid-summer festival of St. John.

beauty. She starts weaving anew every spring, as a bride desirous of having a beautiful work to show the bridegroom, the Beloved, when he comes. Nature is finite Being; Spirit is infinite Being. The two points of transition—the dying in the Fall and the rejuvenescence of the Spring—were the essentials of Phœnician philosophy and religion. At these two points they entered into communion with Being. It was truly a mystic life they lived. Adapting the words of Shelley, I would say:

“ The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix forever
With a sweet emotion;
Nothing in the world is single;
All things, by a law divine,
In one another's being mingle—
Why not Thou with the Beloved? ”

The myth of the love of Adonis and Venus is but an expression for Nature's mystic marriage with herself, “the waves clasping one another”—the manifestation of Being.

The Phœnician notion of Being expressed in the form of worship was Adonis; in the form of philosophy it was Phoenix. The process of regeneration of Nature is admirably expressed by the latter symbol—the bird which burns itself, a young Phoenix arising from the ashes in new vigor and strength. The death of the Phoenix is the estrangeness, or “otherness,” of Being—the negative side, which immediately annuls itself and recovers itself positively by renewal of life. It is the systole and diastole of the Great Heart of the world; the ebb and flow of the ocean of Being; the swinging of Thought from pole to pole.

Ovid declared that the Phoenix idea was Assyrian. According to Egyptian mythology the Phoenix, red and golden of plumage, came out of Arabia once every 500 years to Heliopolis. Macrobius gives it the age of 660 years; others declare that its lifetime was 360, 800, and 1,460 years. Of these numbers, 500 is the most interesting. It can be easily traced in human history as the figure of an historic cycle, or new mani-

festation of Being. Every 500 years new origins or new developments can be seen. In greater cycles some mythologists count 7,000 years, calling this period the lifetime of the Phœnix.

The Phœnix (*Rech*, in Egyptian) means "the red one," and in Egypt represented Osiris in his resurrection. Taking this idea as the key, we get the symbol of life, love, and creativeness as expressions for Being. The regeneration of Nature was also expressed by the myth of Castor and Pollux, whose abode is alternately in the nether world and upon the earth. But we should not study these myths merely as symbols of cosmic life. To become *whole* we must fall into Nature's alternations, freely and joyfully passing through any and all forms of dying which she forces upon us. Her negative moods are as strengthening to us as the cold and rough spring storms are to the freshly sprouted plant. The furious winds in the fall bring the fruit to the ground in time for the seeds to be thoroughly imbedded in the soil before the coming of the winter frost. Psychic life depends as much upon alternate currents as does the physical. We shall never learn Being's lessons till we recognize that "two worlds are ours," and that retrogression is an essential element of progress. It is Being's law that "one generation passeth away, and another generation cometh; the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. . . . The thing that hath been, it is that which shall be" (Ecclesiastes i. 4-9). The most perfect esoteric symbol of Being is the circle, the archetype of all forms. It is the most complete, economical, and stable figure, perfect and harmonious. Combine the circle with the straight line, the law of motion, and we have the spiral, the exoteric symbol of Being. Being, in actual existence, does not repeat but advances upon itself, and the advancement is spiral.

Being shows numerous other movements, but these three are the most general—the straight line, the circle, and the spiral. It is well to adopt the ethical injunction about following the straight line, but let the advanced student not forget the bend and obliquity. As we come from the lowest to the higher forms, the separation is far wider than we might expect had we

followed the straight line of transmutation from lower to higher. It is literally true in Being's actual existence that Zeus is absent on a trip to Ethiopia, and that Vortex rules. The man-made god does not rule in the universal sphere. Only the lower planes are ruled by Necessity. The higher follow their inherent Freedom. Ezekiel saw in visions much of the inner life of Being. The student will do well in comparing the meaning of the Adonis myth with that of the "wheels" of the Hebrew seer.

Tacitus * tells us that the Phoenix is sacred to the sun, and differs from the rest of the feathered species in the form of its head and the tincture of its plumage. He calls it *animal sacrum soli* (bird sacred to the sun), and Claudian calls it *solis avem* (sun-bird). The ancient authors—

" All affirm that it exists ;
Where it is no one can tell."

You cannot point to Being and call your friend to see it in the same way as you would show him a strange animal. That the Phoenix should be sacred to the sun is but natural, for it is simply another term for the activity of the solar orb. The sun is a manifestation of Being.

An unknown author † has written the following about the Phoenix. His production has often been attributed to Lactantius (fourth century). In literal translation it reads:

" There is a happy spot, retired in the first East, where the great gate of the eternal pole lies open. It is not, however, situated near to his rising in summer or in winter, but where the sun pours the day from his vernal chariot. There a plain spreads its open tracts ; nor does any mound rise, nor hollow valley open itself. But through twice six ells that place rises above the mountains, whose tops are thought to be lofty among us. Here is the grove of the sun ; a wood stands planted with many a tree, blooming with the honor of perpetual foliage. When the pole had blazed with the fires of Phaeton, that place was uninjured by the flames ; and when the deluge had immersed the world in waves, it arose above the waters of Deucalion. No

* " Annals," Book vi., 28.

† " The Ante-Nicene Fathers." Ed. A. Roberts and J. Donaldson, Am. Repr., N. Y., 1888. Vol. vii., 324.

enfeebling diseases, nor sickly old age, nor cruel death, nor harsh fear, approach hither—nor dreadful crime, nor mad desire of riches, nor Mars, nor fury, burning with love of slaughter. Bitter grief is absent, and want clothed in rags, and sleepless cares, and violent hunger. No tempest rages there, nor dreadful violence of wind; nor does the hoar-frost cover the earth with cold dew. No cloud extends its fleecy covering above the plains, nor does the turbid moisture of water fall from on high; but there is a fountain in the middle, which they call by the name of 'living;' it is clear, gentle, and abounding with sweet waters, which, bursting forth once during the space of each month, twelve times irrigates all the grove with waters. Here a species of tree, rising with lofty stem, bears mellow fruits not about to fall on the ground. This grove, these woods, a single bird, the Phoenix, inhabits—single, but it lives, reproduced by its own death. It obeys and submits to Phœbus. . . .

"Through a desire of being born again, Phoenix seeks this world, where death reigns. Full of years, she directs her swift flight into Syria, to which Venus herself has given the name of Phœnice. . . . No food is appointed for her in our world, nor does any one make it his business to feed her while unfledged. . . . She is an offspring to herself, her own father and heir, her own nurse, and always a foster-child to herself. She is herself indeed, but not the same, since she is herself, and not herself, having gained eternal life by the blessing of death. . . . O bird of happy lot and fate, to whom the god himself granted to be born from herself!"

Here Being is characterized as feminine, as living in sublime peace, etc.—all definitions which we have heard before. It shows how uniform and concerted were the ideas of Being in antiquity—one reason why we should trust the ancients.

Some features of the Adonis worship can still be seen in the Roman Catholic ceremonies at Easter. On Good Friday the Lord is laid in the grave, and the congregation, like that of the Syrian Adonis worshippers, cries and laments over the death of its lord. On Saturday no lights are lit at mass and no mass celebrated; only the consecrated elements from the day before can be used. In the Catholic countries of Southern Europe and South America, the altar of the Lord, at Easter in particular but also at other times of the year, is loaded with all kinds of gifts. Nothing is too good for "the dear Lord;" the whole procedure being much like that implied in the fifteenth idyl of Theocritus:

“ Before him lie all ripe fruits that the tall trees’ branches bear, and the delicate gardens, arrayed in baskets of silver ; and the golden vessels are full of incense of Syria. And all the dainty cakes that women fashion in the kneading-tray, mingling blossoms manifold with the wheaten flour ; all that is wrought of honey sweet, and in soft olive oil ; all cakes fashioned in the semblance of things that fly, and of things that creep—lo, here they are set before him.”

If there be no mercenary purpose connected with these gifts—if the devotee does not intend to buy the favors of Adonis, Adonai, the Lord—he performs an act that has spiritual signification. He gives away the best he has ; he sacrifices ; and through the resultant pain he is transformed, enters into universals, and sees and communes with Being. The simplicity of such an act is worth acquiring.

GENIUS:
INSPIRATION OR ACQUISITION?

BY MADAME FRANCIS HIGGINS-GLENERNE.
(Lida Lewis Watson.)

BULWER declares that it is not talent that men lack, but the will to labor: "It is purpose, not the power to produce." According to his ideas, power is acquired through work, and genius is the product of that power—acquired by mental effort along the lines of persistent application.

"Talent is often mistaken for genius, and tact for talent." In considering genius as inspiration, those temporal conditions whose influences are always and everywhere assertive, actively or passively, to the advantage or disadvantage of the natural issues of the superior intellect—considered relatively to materialistic achievement—must always be regarded. It is an admitted fact that subordination to these influences is a law of whose imperiousness there can be no question.

A man possessing genius does what he must, according to the dictates of the superior intellect (which any state indicative of genius always presupposes). He does not study the requirements of individuals; neither is his standard placed within the limits of general comprehension and criticism. He writes, for instance, consulting neither the prerequisites of fame nor the mandates of popular taste. He may or may not be appreciated by a few of his readers—he certainly will not be understood by the multitude. He is guided by motives higher than those underlying popular platitudes. His environment, as already intimated, is not calculated to predispose him toward warped opinions. Stress of poverty does not lay upon him the heavy hand of oppression to distort his fancy. Even were all in-

fluences unfavorable to the working of his mind, the result would be the same; the only difference would be one of degree, the quality being tinged, perhaps, by the pessimism latent in most natures. He labors not for fame nor fortune; his is a purpose, and he recognizes that the future shall decide its merits and his own worth. This man has genius, but he will not be successful from a financial point of view; hence he will not be popular, for success means popularity.

Another writer looks over the field, discussing within himself its possibilities and the probabilities of its returns. He understands the spirit of the times, and is cognizant of the requirements of his readers. He knows what his critics will say, but that is an ulterior matter. The times oppress him, his creditors stand knocking at the door, his necessities are imperative—he also writes because he must, but it is not the importunities of genius. Perhaps later on, fortune having favored, his circumstances become easy; but his work is no better, his standards no higher, his purposes no more meritorious. This man has written, not that futurity may write his name in golden letters upon the tablets of fame, but simply because he wanted the dollar. He has sought opportunity, which, not elusive to his advances, has met him half way with its rewards. He writes for the great public, which (being pleased because it understands) applauds his efforts. Applause begets approbation, approbation brings success, and success wins the dollars; and people cry: “Behold a genius!”

Criticism yields to popular opinion, and observe the natural result: People, like sheep in a pasture, follow their leader. This is not a manifestation of genius; although it involves a certain kind of talent, yet tact is its proper name.

Tact is that intuitive perception that foresees opportunity and makes the most of it. Tact is not backward in the manifestation of its purpose; it has no ambition beyond mere materialistic advancement. Talent is not without its ambitions, but, being limited within the sphere of mentality, they are held to the grade of *its* purposes. Genius is committed to the out-working of the purpose of its existence, which is be-

yond the divination of even its own possessor—a secret hidden within the mystery of the great Whence and Whither of the immortal spirit, which rests with Omniscience. To make the most and the best of the responsibility of this endowment is all that is required of man—that responsibility which forces its potentiality upon its inheritor, making him the master of almost limitless possibilities, and at the same time the slave of his inheritance.

Much tribute has been paid to the “good goddess, Poverty.” Poverty assumes that whatever concession genius has made to her has been a voluntary tribute; but the truth is that genius, the supreme fruition of human intellect, though hedged in by circumstance and crushed by oppression, rises superior to all material conditions. Mind over matter is ever dominant, although not in the perfection of its power when contesting resistant forces on its own plane. He who has done well while manacled by poverty would have wrought more gloriously had fortune lent wings to fancy and fanned the immortal fires with the winds of want’s immunity. The writer of genius is not successful because the taste of the average reader is not inclined toward profound thought. He prefers that which he can comprehend without effort.

Every age is more or less an epoch of realism. Although the opportunities for intellectual cultivation are to-day almost limitless, and the avenues thereto accessible to even the most impecunious, yet poverty keeps pace with progress, and the incessant demands upon those who pursue their vocations merely to gain a livelihood, and who would be appreciative readers were opportunity theirs, preclude the devotion of much time to thought or research. The tendency, therefore, is to lower the standard of intellectual requirements; and the portrayal of actualities seems to come into closer touch with the sympathies of the masses than does literature based upon higher planes of thought. To minister to the mental needs of such readers does not require the spark of genius.

Talent is the power of correct portrayal. He who writes for the amusement of the masses—not only the middle classes

(whose inclination, if not thwarted and warped by unfavorable surroundings, would render them omnivorous and appreciative readers), but also the wealthy, whose design in life is to court entertainment that does not involve mental effort—requires only to have an eye for color. He need not be methodical, consistent, historically or realistically correct, nor psychological. He is even under no obligation to be logical, but must understand the influence of pessimism to tinge romance to the satisfaction of readers whose sphere encourages a natural gravitation in that direction—as human nature is prone to regard the portrayal of human weakness, if not actual depravity, as being nearest the realism of human life. Moreover, its tendency is to make them better satisfied with their own state than would a morally higher or more hopeful representation.

Genius is creative; yet it cannot create opportunities for its own aggrandizement—seldom for its own merited recognition, and never for its own advancement. It is neither aggressive nor assertive. Observe, then, the impossibility of its close kinship with talent.

Genius is not self-appreciative, save in the conception of and conscientious adherence to its lofty purposes. Genius is its own excuse for being, but it does not ostentatiously voice its mission. Only unto him that hath ears to hear—that hath sight for the divination of that which is alone understandable to those who diligently seek, and seeking find, and finding comprehend, through the effulgence of the divine Light that directs genius—does it manifest itself. Genius is without combativeness. It does not thrust itself into the market-places of the world, to offer itself at a price. It does not adapt itself to the truisms of method. Genius is ever conscious and appreciative of the divinity of its birthright.

Talent, on the other hand, achieves according to the influences of its varied inspirations. Genius is inspiration. Talent is swayed by purpose; it arrays itself in the marts of popular requirement; it adapts itself to circumstances; it sets its own price upon the application and effort that effect the possibility of competition with genius.

Genius does not scorn labor; on the contrary, it has a close affiliation therewith. Labor is the mandate of Nature, whose law is Progression. Through labor only, however unquestionable the possession of genius, is attainment possible. Nothing in this world ever attains a degree of perfection beyond improvement. Evolution is the law of progression—progress here, perfection beyond. “Labor here, fruition hereafter,” is the text of the immortal soul.

Yet, “though the spirit is willing, the flesh is weak;” and, although mind rises triumphant over matter and the spiritual enthrones itself above the material, it is only because of the mutually interchangeable influences of hope. How, then, can true genius have any kinship with infidelity—without, Judas-like, betraying the divinity of its birth and repudiating its heritage? He hopes who labors, and hope presupposes reward. Then what shall be the reward of hope (itself indisputable proof of the divinity of the human intellect), save that inheritance of immortality which is the object of its attainment? And what of the reward of futile, though conscientious, labor?

All these things are written in the Book which bears the record of disappointments and failures, of new resolutions taking their places, and of new beginnings that make up human life. In this Book is found a balm against the bitterness of human endeavor. That is the significance of human life for those who have achieved without the turbulence of toil, having had the inspiration of the higher purpose; for those whose toil has been born of trouble and barren of the temporal rewards of achievement; and for those of whom it has been said, “They also serve who only stand and wait.”

THE SYMBOLISM OF TWELVE.

BY MARGARETTE DWIGHT WARD.

WHEN the lights were made visible in the firmament of the heavens, in the fourth day or age of creation, they were "set for *signs* and for seasons." Later, man was created, a physical being of twelve parts; a distinct, individual, independent microcosm, miniature of the macrocosm; with body, mind, and spirit—a trinity, in the image of God. All the living things of the earth were brought to him to be named. When he had named those that bore characteristic resemblance to the different traits inherent in the final Grand Man of the perfected Race to come, indicative names were also given to the constellations "set for signs" in the heavens, as in a great Book of Correspondences—the Bible of the Skies, to be gloriously visible to every one of the countless people yet to be born—ever manifest, and, with unutterable splendor, forever to invite the study of the world.

These names are now of untraceable record, nearly identical among all nations. Efforts to change them have invariably failed. The constellations have no resemblance to the names they bear, but the people for whom they were set for signs were to bear corresponding characteristics—all good, if not perverted; all to be finally developed in their true perfection in the plan of the Creator.

The zodiac, that central band of the skies, like a vast wheel in which the sun appears to have its yearly course, has Twelve chief constellations. The earth, apparently within this band, has its correspondence, "as if a wheel had been in the midst of a wheel." This band of the earth was "divided" to the nations in the days of Peleg, great-grandson of Shem; and then the people were "scattered abroad upon the face of all the earth."

And "*when* the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people *according to the number of the children of Israel*," five hundred years before Jacob's Twelve sons were born !

So there were, first, the zodiac of the heavens divided into Twelve chief constellations ; second, the earth, divinely apportioned into Twelve divisions ; and third, individual man having Twelve chief parts : all types of that perfect Race, planned and promised—one Whole which is to encircle the earth with eternal harmony, beauty, and peace. Who can doubt that these established correspondences are of Divine decree, and that they foretell transfigured, spiritualized humanity as pictured in the ideal beauty of the City of the New Jerusalem ? We find the proof of this conclusion in the tracery of the finger of God in his written Word : "Canst thou bring forth the Twelve *signs* in their season ? Knowest thou the ordinances of heaven ? Canst thou set the *dominion* thereof *in the earth* ?" The stars "have no speech nor language. Without these their voice is heard. Their *rule* is gone out through all the earth." "Seek ye out of the book of the Lord [the 'zodiac' ?], and read : no one of these shall fail, none shall want her mate." No nation on earth shall lack her sign in the zodiac, "For my mouth it hath commanded, and his Spirit it hath *gathered* them. And he hath *cast the lot* for them, and *his* hand hath divided it unto them by line" [meridian lines ?] ; "they shall possess it forever."

Questioning the divine establishment of signs, we find, as already noticed, the lights in the heavens set "for signs." The rainbow was given for a covenant and *sign* of memorial. "The sabbaths were given for signs," and the people were enjoined to tell their sons God's signs. "The Lord of Hosts, great in counsel, mighty in work, has *set signs* and wonders in the land of Egypt, even unto this day, and *in Israel*, and among other men." This was written of Israel one hundred and thirty years after Israel had disappeared ! "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof to the Lord. And it shall be for a *sign* and for a witness unto the Lord of hosts." Nebuchadnezz-

zar, type of finally elevated humanity, said : " I thought it good to show the *signs* and the wonders that the High God hath wrought in me. How great are his signs, and how mighty his wonders ! " " I will *show* wonders in the heaven above and *signs* in the earth beneath."

The story of Sarah and Hagar, although actual history, is also an allegory. Christ is represented as the head, and his people as the body ; and the Apocalypse is composed of allegories and symbolisms. The divine purpose in the use of all these signs Jehovah plainly declares in the written Word an almost countless number of times : " Tell thy son and thy son's sons my signs, *that they may know that I am the Lord.*" He will " in that day," " the latter days," " the last days," prove himself even to erring humanity.

We find the divine symbolism of Twelve a prominent feature in man, in nature, in the heavens, in history, and in the Bible. It is significant of past, present, and future—a living sign of such infinite type that its circumference fades from our vision. The foremost group of this sacred number in the Old Testament is the Twelve sons of Jacob, heads of the nations of God's chosen people. Dimly in the background are the sons of Ishmael, Twelve princes, of whom God swore to Abraham that he would also make great nations. But Jacob, by divine direction, put Joseph's two sons, Ephraim and Manasseh, among his own in place of Joseph, so changing the number of the tribes to thirteen ; and Levi, set apart later for the priest-tribe, was the thirteenth *One*, representing the complete whole—the One circle of Twelve parts.

The minor uses of Twelve in the Old Testament pointed directly to this chief Twelve of the tribes of Israel, as all these symbols point to man, and through him to his Creator. Among these minor Twelves were the breastplate of the high-priest, with its Twelve different engraven precious stones, one for each tribe of Israel ; the Twelve loaves of shewbread ; the Twelve brazen oxen, back to back, faces outward, in a *circle*, upholding Solomon's wonderful brazen sea ; the Twelve lions on the sides of the six steps before the ivory throne of Solomon ; the vari-

ous utensils of the temple service ; and wells, pillars, cakes, offerings of bullocks, rams, and lambs. In David's service, twice "one hundred and forty-four" of the Revelation, two hundred and eighty-eight, were "instructed in the songs of the Lord"—trained musicians.

Passing to the New Testament we have, in equal prominence with the Twelve tribes, the group of the Twelve apostles, with Christ their head as the thirteenth—the One embracing the Twelve. Less prominent, but very marked, we find our sacred number farther on in the woman clothed with the sun, having the moon under her feet, and wearing a crown of Twelve stars ; in the one hundred and forty-four thousand faithful servants who will on earth in the latter days be sealed in their foreheads "with the Father's name," Twelve from each tribe of Israel, while an innumerable company of the redeemed who "came through great tribulation" shall have preceded them ; in the city of the New Jerusalem, Twelve thousand furlongs square, and in its Twelve gates of pearls bearing the names of the Twelve tribes of Israel, guarded by Twelve angels ; in the Twelve foundations of the city, composed of Twelve different kinds of precious stones, bearing the names of the Twelve apostles of the Lamb ; in the tree of life bearing Twelve manner of fruits for the healing of the (Twelve ?) nations ; and in the twice Twelve "kings and priests" who are the apostles and the heads of the tribes. All these are striking features of the New Testament, and far more than mere figures. Are they not symbols and prophecies of the future Grand Man of Twelve prominent nations, a belt of Twelve perfected peoples that shall yet encircle the earth ? We have Twelve months and thirteen "moons," twice Twelve hours in one day and night, and twice Twelve thousand miles encircling our earth (measurements also being of Divine decree).

Spanning the centuries from the last written record of this number in history, we find it again in our own country. Representatives of Twelve States first signed the Constitution of the United States, and a year or two later Rhode Island was added to the list, thus stamping the number *thirteen* forever in our

stripes of white and red ; while on our field of blue we first had thirteen *five-pointed* stars, ever increasing in number. Why does this sacred number appear among our people in these "latter days ?" Is it the *other end* of the bow of promise—that marvellous token of covenant which, in its prised glory, symbolizes the revealed attributes of Divine Love, Wisdom, and Power as they fall upon the darkness of suffering humanity—a promise of relief, the especial accessory of the Most High, as seen in the visions of Ezekiel and John ?

There is a tradition that the Twelve tribes, when taking possession of Canaan, carried banners on each of which was emblazoned one of the Twelve signs of the zodiac, as if to them the earth were some time to belong, as divided in the days of Peleg. Astronomers who are students of the Great Pyramid of Gizeh, finding it a marvel of chronology, prophecy, geometry, and geographical and astronomical measurements and indications, fix the date of its completion at that year when, at midnight of the autumnal equinox, its northern passage pointed to the then pole-star and its apex to Alcyone of the Pleiades, the recognized centre of the universe—a little more than two thousand years before Christ, and a little later than the above division of the earth, a coincidence occurring only once in about twenty-five thousand years. This pyramid is recognized as the "altar in the land of Egypt," "set for a *witness* and a *sign*," and as the greatest wonder of the world. Its site is 30° east longitude.

Imagining the celestial meridian of Alcyone to correspond with the meridian of this chief wonder and witness, we have a fixed *point* of correspondence between the zodiac of the heavens and the similar belt of the earth, and may so gain a clew to the divine apportionment of the earth by the "signs set in the firmament of the heavens," whose "stars are divided unto all nations." The Most High is represented as walking in the circuit of the heavens which his hand has meted out as a span. To what has he "meted" it out ? He sits upon the circle of the earth which his right hand has spanned ; a complete circle above, and a complete circle beneath ; each of Twelve parts ; the whole perfection a circle ; no beginning, no end ; united in

one ("out of many, one"); the thirteenth *one*, the whole; the circle of the earth the type of human perfection (promised), and the circle of the zodiac the type of the Grand Man's spiritual perfection (promised).

To individual man were given the Twelve physical, typical parts; in Jacob's sons we find the first Twelve *separated* human types of the Race finally to be the perfected Twelve grand nations of the earth, making the complete Whole, the One Man of Twelve parts. The sons of Leah represented material things, while Jacob's youngest two sons, especially blessed as the well-beloved Rachel's children, were types of higher spiritual traits. Joseph stood for Christ, the spiritual Head of humanity and the Provident Care; while Benjamin was typical of the spiritual element in humanity, keeping the spark of life, the light that never fails through the darkness of the world's history where there has been only the "lamp" of the written Word, and the brief shining of the bright and Morning Star which beamed three short years in Judea. Benjamin has held the truth in its purity down all the centuries (typified in the strange undying lamps in some tombs and caverns and among the Rosicrucians). He was "the beloved of the Lord," who should "dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." When the tribes were separated he was "left for a light" to Judah "for David's sake." The Twelve apostles were all Benjamites except Judas, who was supplanted by Matthias, probably also a Benjamite, as was also St. Paul. Christ said to them, "Ye are the light of the world," and sent them as light-bearers to the lost sheep of the house of Israel. Where did they find them?

Jacob set Joseph aside (for a time) and said of Ephraim and Manasseh: "They are *mine*. As Reuben and Simeon shall they be unto me;" so giving them the primogeniture of Leah's sons, the material first place, the chief worldly prosperity in the future of the chosen people. Joseph was not rejected, but reserved as the spiritual head, temporarily withdrawn and not again named among the Twelve until the final significant recapitulation in the Book of Revelation, when Ephraim's

name is omitted, Joseph's is replaced, and Dan's is omitted. Joseph's name was omitted from the breastplate of the high-priest where the names of the Twelve tribes were engraved on Twelve different stones, "lucid like lamps." Levi's name was also omitted from this breastplate, as the officiating priest, the material head of the church. But, in the final numbering of the tribes in the Revelation, Levi is again among them.

In the grand conclusion of the plan of God for the world, when it shall have been perfected, when Christ "shall have delivered up the kingdom to God, even the Father; when all things shall have been subdued unto Him, then shall the Son also himself be subject unto him, that God may be all in all" —*then* he has promised that he will *dwell* among them. The Head that was withdrawn shall again dwell visibly with his own; so Joseph's name is again placed among the Twelve in the Book of Revelation, and Ephraim, the head of material prosperity, is absorbed in the spiritual Head (Joseph, or Christ), who so unites again the supply of every spiritual good and earthly abundance, as Joseph did in Egypt.

If Ephraim is England, so clearly shown by Professor Totten, and the "sceptre of Judah" is held there (as truly signified by her lion and other emblems) in the direct line of David "until Shiloh come," what would be more in the order of things than that Christ should, in returning to dwell on earth, absorb into his reign the great temporal prosperity in which God has fulfilled to the Anglo-Saxons those marvellous promises to Joseph uttered by Jacob and Moses; and that the sceptre of Judah, held on England's throne until Shiloh come, should, as Ephraim in the Revelation, disappear in its restored Head? Then will not spirituality and worldly prosperity be united in one? For God, who is Spirit, has himself made all things. "He *worketh* excellently." The life of his Love is Activity; and, even to the mosaic detail of perfect material creation, his care and power have always attended.

Levi is again among the Twelve in the Revelation. His office then at an end, he resumes his place among his brethren. But Dan is not there. When Jacob gathered his sons together,

that he might tell them what should befall them in "the last days," he said: "Dan shall judge his people, . . . shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord!"

All that God created was good. He himself, after the six "days," pronounced it so. Evil is the perversion or inversion of good. The serpent must have had powers of which he was deprived when the Creator pronounced his curse, "upon thy belly shalt thou go, and dust shalt thou eat." Perhaps he had had qualities the very reverse of this condemnation. In any case, he was supposed to be the type of Satan, once an angel of light. *Satan* is the literal Hebrew word, and means "adversary." He is represented as appearing before the Most High, among the sons of God, as an accuser, the one to make report of evil. Then shall we not concede that Dan's office should be to report offences—a necessary office and a good one, if executed in the spirit of divine love, as it might be? It is a most difficult office to fill without perversion, the good turned into evil, sharpened by asperity and malice—but possible to be held in equity, in charity, in purity, in sorrow for the accused. Certainly it will be so held in the time of the summing up of all things, so long as it shall be necessary to use it. "Dan shall judge his people." To a spiritually perfect man or nation this would be a grievous office, and the exclamation, "I have waited for thy salvation, O Lord!" indicates joy that the relief has come and the sad office is ended. The promised perfection attained, mankind no longer sinful, the office disappears (in the prophecy); and Dan, who stood for it, is no longer mentioned among the Twelve. So, with Christ again among them, as their Elder Brother, Ephraim absorbed, Levi returned, and Dan disappeared, perfected humanity shall be again the perfected Twelve. Where, then, shall be the similitude of the complete Circle, the thirteenth, the One holding the many? "When all things shall have been subdued unto Christ, then shall he deliver the kingdom to God, even the Father, and be himself subject unto him, *that God may be all in all.*"

The statements in the final blessings to Jacob's sons by Leah, except to Dan and Judah, appear of passing or temporary importance, and seem to suggest an end. Those to Joseph and his sons embrace nearly all that are real, vital, and enduring. The right of primogeniture was transferred, as we have seen, to Ephraim and Manasseh. If the Anglo-Saxons are Ephraim and Manasseh, and are to dominate the world, as many wise men now prophesy—what a fulfilment!

Judah was to be rich. His brethren should praise and bow down to him. His hand should be in the neck of his enemies, through their money indebtedness to him. He should be a lion's whelp, and go up from the prey, his debtors; and the sceptre should not depart from him until Shiloh should come, and unto him the gathering of the people shall be. Judah is rich to-day, and holds the money power of the world. His hand is in the neck of his debtors, and nations bow down to his gold. The world worships money, and money is the potency to-day of a people apparently without power. The sceptre has not yet departed from Judah, and will not, according to God's Word, until Christ comes again. Before he came in Judea there had been a great apparent gap in the line promised to remain unbroken until he comes again in his reign of Rest—Shiloh. But, as Professor Totten in his work, "Our Race," skilfully proves, there never has been a gap, nor has there failed once a temporal throne to the house of David and Judah; and Queen Victoria to-day represents that unbroken royal line promised irrevocably by God.

In reading carefully the wonderful blessings pronounced upon Joseph by Jacob and Moses, we must look for their fulfilment somewhere. We find it in England's world-wide power, and in the gathering of all peoples in the United States. Besides, here we find another transference. Christ was to come the first time through Judah, but the second time from Joseph. "From thence is the Shepherd, the Stone of Israel." Joseph was like a young bullock, and England is "John Bull." Joseph's horns were like the horns of a unicorn, and England has the unicorn. With them he should push the people together

to the *ends* of the earth, which England has done and is doing. Apply all the promises to Joseph to the Anglo-Saxons (*Isaac's Sons*), and see the detailed fulfilment.

Prominent English, French, and Russian writers of genius and scholarship recognize in the English-speaking people the future possessors and controllers of the circle of the earth. A society has existed for many decades to identify them with Isaac's sons. "In Isaac shall thy seed be *called*" (Saxons). By this view prophecy and history are flooded with light. This has been the riddle of the world: Where are the lost ten tribes, and the fulfilment of God's promises to them? And those mainly seeking the answer were themselves the living reply.

Perplexity has arisen from the failure to perceive the distinction in the Bible between the prophecies to Judah and those to Israel. By the latter name the ten tribes were called from the time of their separation from the kingdom of David. Many of the great promises to Israel were made and written after Israel was "lost." They were the "comfortable things" spoken to her by Jehovah after he "had allured her into the wilderness," away from idolatry. *Where* had he allured her? Shall we not believe with the many scholars now adopting this view that it was to Britain, where, centuries later, she should be still more comforted and brought back to her faith through the preaching of the Apostle Paul? That Ephraim there fulfils the blessings pronounced upon his father, who can doubt?

A close comparison of prophecy with England's condition to-day is most convincing. And in our own country are we not sharing those blessings as the elder Manasseh who was only second to his younger brother, and, with him, chiefly blessed? Did not Egypt unwittingly obey a Divine direction when she presented England not long since with one of the two obelisks that ages ago stood before the temple of the maternal grandfather of Ephraim and Manasseh, between which those princes had many times passed in and out, while at the same time she gave the other to the United States? Centuries before, these two monoliths had been removed from Heliopolis to Alexandria, but at the time of their recent removal the one of-

ferred to America was the only obelisk in Alexandria remaining *erect*, all others lying prone upon the ground! Did not that signify a care and indicate a meaning?

Marines of England and of the United States, in 1882, unconsciously representing, as we believe, Ephraim and Manasseh, marched as brothers side by side in the streets of Alexandria. They adopted the devices of the Sphinx and the Great Pyramid for their medals commemorative of this event. England held aloft on her standards the lion of Judah and the unicorn of Joseph, while the United States carried through that ancient city the eagle of Egypt, which had been unwittingly adopted by our fathers of the Revolution as our right in Manasseh, who was born in the land of obelisks and pyramids. Our eagle carried in his mouth the olive-branch of peace and of Joseph, and in his talons arrows.

In following the plan of fixing the relation of the Twelve different signs of the zodiac to the different divisions of the earth, suggested by Albert Ross Parsons in his "New Light from the Great Pyramid" (the meridian of the Pleiades corresponding with that of the Great Witness in the land of Egypt), the eagle shadows the United States with its wings, hovers over us, and can gather in his grasp the arrows of Sagittarius, the hunter who gloriously shines in the zodiac below in the same thirty celestial degrees. The Most High announced that he would fill his bow with Ephraim. And here in America we are gathering the people as our eagle gathers the arrows from the bow of Sagittarius.

That is a strange and uncouth figure of a man that has been familiar to our eyes beyond memory—the man into whom plunge the rays from the signs of the zodiac with apparently malignant thrusts. In it the constellation Pisces points to the feet. Holding to the correspondences, then, one part of the Grand Man represents the feet, which involve contact with the ground, inevitable dust and soil attaching to them. Christ washed the feet of his disciples and said, "He *that is washed* needeth only to wash his feet and is clean every whit." What is this part of humanity represented by the feet? We find a

clear answer in the character of Judas, the only one of the Twelve Apostles who was a Jew. He among them, as Judah among the Twelve tribes of Israel, represents the mercenary element. He sold his Lord for thirty pieces of silver. He was the Pisces in that Twelve-part man—the sordid element in humanity, getting corrupted and eating dust on the plane of the serpent. He loved and gloated over gold. But his higher nature triumphed. He loved his Lord best; for when he found that Jesus had been really crucified, which he had not believed would occur, he loathed the base metal and himself and perished by his own act.

But no part of the Grand Man can be lost. Christ *washed* the feet! They are to be cleansed, transformed, and to have a new office which shall not stain. They must not utterly perish, but be raised again; changed into ideal beauty, yet still the Pisces! One chosen, because qualified “to testify to the resurrection of Jesus,” was elected to Judas’s place. His own part of the Twelve was renewed at once by that very reviving, or resurrection, to which he was to testify. Was not this also a prophecy acted on the stage of life?

The Grand Humanity, yet to be, washed as Christ washed the Apostles’ feet, to lose utterly its mercenary element, to perish by its own act, to loathe itself, to vote itself away, and to be replaced by its *very self* transformed, even the resurrection of that which perished, the feet! When these shall have been lifted above the soiling contact with the dust, the food of the serpent (money), and raised into new life, power, and office, the nobler Matthias, *the new Pisces*, incapable of corruption or misuse—will not humanity then reflect the heavenly Circle in a perfected circle of its own, and belt the earth according to the plan of God? Perhaps “that day” is not so far away as it seems. New light may suddenly pour in from heaven, and the Sun of Righteousness arise, revealing to the world its foul disease of greed and selfishness. And, awakened to its new possibilities, will it not see itself and regulate its business on a new and higher plane—not each for self, but every man for his brother and for the *Whole*?

THE KIVIGTOKS OF GREENLAND.

BY ANDREW T. SIBBALD.

EVERYBODY has heard of the wonderful ascetics of India and adjacent countries of Asia, who, abandoning all worldly affairs, dwell in remote jungles and mountain caves, subsisting solely on herbs and fruits. They are said to mortify themselves with whips, by lying on iron spikes and thorns, sitting in one posture in midsummer between four blazing fires, gazing at the sun till they lose their sense of sight, and practising other extraordinary penances—with the object of purifying the mind in solitude and awaiting the appointed time of absorption with the Supreme Spirit. They also enjoy a mysterious trance, their souls being rapt in an ecstasy of long duration, possessing prodigious powers and executing perfect marvels.

Strangely enough, a very similar class of people lives in quite a different country. The kivigtoks of Greenland, in Arctic America, bear a strong resemblance to the Oriental mystics in their practices and mode of life, living under climatic conditions the very reverse of the hot regions of Southern Asia. Notwithstanding a century and a half of civilizing influences and enlightened surroundings, many strange beliefs have retained a strong hold on the minds of the simple Greenlanders. A kivigtok, among the Esquimaux, is a man who has abandoned the world and his race, and through a solitary life in the ice-bound region of inner Greenland has developed clairvoyance, learned to understand the speech of birds and animals, and attained some knowledge of the mystery of creation and other occult matters.

The Esquimaux call the clairvoyant faculty *na-lus-sa-er-u-nek*, and the individuals possessing it *na-lus-sa-er-u-tok*, which signifies that there exists nothing of which the possessor is not

conscious. This gift, through an intuitive knowledge of the laws of nature, enables these people to accomplish their will by methods unknown to common minds and to perform deeds beyond the power of ordinary men. It is said that people sometimes become kivigtoks through worldly disappointments, unjust treatment by relatives and others, or "owing to a tongue-lashing by kindred or home-mates, which leads them to desire revenge." But the usual cause of the Greenlander's asceticism and renunciation of the world is traceable to the following legend, which, since remote ages, has been handed down among the Esquimaux from father to son.

According to General A. W. Greely, of the Lady Franklin Bay Expedition, the legend runs thus: Whosoever boldly lays down his goods and weapons, and, bravely turning his back on the outer world, flees fasting into waste and desert places, to him as a friend shall come Tornarsuk (the Supreme Being of the ancient Greenlanders). He shall become a kivigtok. The strongest bear, the largest whale, and the most ferocious walrus shall fall victims to his lance. He shall swim like the seal; he shall run as the deer; he shall climb as the umimak (musk-ox), and no harm shall come to him. He shall live to such an age that even a Greenlander cannot count the generations that shall come and go in his time. Moreover, he shall know all things both on sea and land, in the fair inland country and on the barren coast. He shall know the speech of birds, beasts, and fish, and that which they can do he also shall be able to accomplish. The coming and going of his enemy he shall know, so that he can scare the seal he would strike or the deer he would shoot. That which he can do against his enemy he can do for his friend. But, to see these wonders and to have these powers, it is needful—with brave heart, telling no one and speaking not a word—for the hunter to go forth fasting and fearing not. In this way alone can one be a kivigtok.

The superstitious Esquimaux have also a notion that Tornarsuk, who after the advent of Christianity was by some degraded to the position of "devil," is still secretly revered as the Supreme Deity by many Greenlanders. Surrounded by

his favorites, the kiviqtoks, in the happy valley beyond the solid walls of ice, full of perennially green fields and meadows, he is always extending his domain—an oasis in the midst of the vast waste of snow and ice—by adding fresh, green valleys as pasture for the reindeer and great umimak, appropriate game for his friends. Hence, according to the credulous people, where now are lofty ice-walls there was once a fertile valley, leading far to the south over a gentle slope, uniting with the great broad vale which stretches to the sea, looking out upon the fiord where the neitsik leaps and white whales swim and play. The green valleys, through which the reindeer in the long summer day came down to sniff the sea-breezes and taste the briny water—where of yore, from far and near, different tribes came for game, and the hunters from distant parts of the island met in a friendly way—have now been appropriated by Tornarsuk for the use of his friends the kiviqtoks.

“You saw only the outer wall,” to use the words of an Esquimau father addressing his son, as quoted by General Greely, “and not the inner valleys. That lofty ice is but a narrow barrier which separates the fertile hunting-grounds from our barren peninsula. When Tornarsuk needs more ground he spreads outward this inland ice, leaving the fertile valleys behind, where his game roam and feed. What Tornarsuk once takes never comes back to us. The reindeer long since were of the coast, but now they stay in those valleys. Those we kill are only small bands which stray downward through the ice-fiords. As now the umimak, so in time the reindeer will be his, and to us will finally remain only the barren coasts and the icy sea with its game. To his friends, those good things; to us, that which remains.” Hence the necessity and happiness of becoming a kiviqtok, the favored one of Tornarsuk.

General Greely says that, when he was with the Lady Franklin Bay Expedition, there came one day to his little launch in Proven an Esquimau (saying farewell to his weeping wife and babes, with tears in his eyes but courage in his heart), who offered his services to the exploring party. Short of stature, of Mongolian complexion and features, with coarse and

abundant coal-black hair, almond-shaped black eyes, a broad and beardless face, flat nose, large head, short and thick neck, broad, full chest, stout arms and legs, and diminutive but well-formed hands and feet, he stood before the General a true Greenlander—alert, active, and nimble in kayak or boat, in handling oar, in throwing the lance, and in using the gun, yet awkward and slow in other movements. He brought his kayak and all needful weapons for the sea-chase, which received his unceasing care. He was pledged by the royal inspector to truthfulness, honesty, industry, and faithfulness, and truthful he was, honest to the core, and faithful unto death—this always busy and helpful Esquimau. But he was often sad and thoughtful, telling the General when he found him alone, in a touching, hesitating manner, of his home and wishes, of his wife and babes on the little island far to the south, whom he was destined never to see again. General Greely gradually learned that the Esquimau came north not so much that he might keep the wolf from his humble door as that he might have a glimpse of that beautiful country which his father had told him could be found inland, where reindeer and musk-oxen were plentiful, meat and skins in abundance, and the willow and the birch grew to giant trees. The chief end he hoped to gain, by seeking cold, darkness, hunger, and desolation in the cheerless arctic regions, was the possession of that sense of abnormal sight and those powers denied to ordinary men; in short, he wished to become a kivigtok.

Amidst all the excitements and delights of reindeer-hunting the Greenlander never forgot the ravines with willow copses, the fertile valleys, and the active deer which his credulous mind conjured up—ever longing to look beyond the edge of the shining ice into the beautiful inland country, where Tornarsuk and his friends disported, and to sacrifice himself that his heart might be made glad by visions of his wife and babes, for whom he pined. And in bravely venturing into seal-hunting amidst the most treacherous floes, from whence he never returned, he sacrificed himself indeed. Perhaps he became a kivigtok.

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

PSYCHIC LAW OF ATTRACTION AND REPULSION.

BY HAMILTON GAY HOWARD, A.B.*

Friends have frequently suggested that, inasmuch as I have had some remarkable experiences in occult and psychical matters, I should give the public some account thereof for the benefit of those less favored, as well as in the interest of the Science of Law itself. I have decided to adopt the suggestion, and although what I have to relate is not so marvellous as some things of similar character of which I have heard and read, yet it will have at least the merit of being strictly in the line of truth.

To the advocacy of Divine truth and mental freedom I am sincerely devoted. I recognize no conventional or ecclesiastical restraints or limitations in the pursuit of one or the exercise of the other. Of Puritan, Anglo-Saxon blood—descended from a race to whom any and every kind of tyranny was abhorrent—I was not

* Of the Detroit (Mich.) Bar.

surprised to learn that one of my ancestors was an English parliamentary regicide, and that the best of my lineage, over two hundred and fifty years ago, left a land that was cursed with a State Church and oppressed by the doctrine of the divine right of kings, crossing the ocean to what is geologically the oldest and politically the freest continent on the globe. Here their posterity have ever cherished the same spirit of antagonism to all forms of oppression. One of these, my father,* has the honor of being known as the author of the Thirteenth Amendment to the United States Constitution, which abolished chattel slavery by law.

I think I must have inherited a fondness for the marvellous as well as a love for liberty ; for I began to develop a marked spirit of inquisitiveness when a mere lad, clad in short "panties" and a belted apron jacket buttoned up over the shoulders—an outfit most humiliating to a high-strung youngster. It was during that period of my life, say forty-odd years ago, that I had my first experience with occult or psychic phenomena. Because such occurrences were exceptional in those days, the impression they made on my plastic memory was marked, and I recall every feature as if they were happenings of yesterday.

One evening I was in the midst of a small company assembled in the drawing-rooms of the old homestead. In the centre of the front room was placed a small, oblong, four-legged, wooden table ; standing around it, with the tips of their fingers resting upon its top, were half a dozen ladies and gentlemen, while the piece of furniture itself kept rising and falling, first one end and then the other. Before the table began to move one of the ladies said that nothing could be done with it while a certain gentleman remained in the room—William J. Speed, who lost his life at Gettysburg during the civil war. Captain Speed was then a student in my father's law office, a nervous, spare, dark-complexioned man, with piercing dark blue eyes and abundant black curly hair. He left the room, and the table at once began to teeter. The apartment was fully lighted. In my boyish enthusiasm I expressed a desire to be placed on top of the table, whereupon I was lifted and seated on it, my legs hanging over one side and my hands grasping either

* The late Jacob M. Howard, LL.D., United States Senator from Michigan, 1861-71, and author of the first platform of the Republican party, at its organization in 1854, in Michigan.

end. As the table was about to rise I would lean toward the elevated end and try to bear it down by my weight ; but, to my great delight and the wonder of the guests, it continued to rock.

At last an army officer who was present—the late Captain Scammon—attached to the table a good-sized wire, one end of which he had surreptitiously passed out through the window and stuck in the ground. As soon as the table was touched with this wire it ceased to move. I remember the look of triumph that wreathed the face of this gentleman as he declared that it was simply “animal magnetism” that caused the movements. He was a near neighbor, off duty, a Roman Catholic, and a brother of the noted Swedenborgian, the late Hon. J. Young Scammon, of Chicago, founder of the *Chicago Inter-Ocean*.

After this experiment I was removed from the table, as was also the wire from the room, and those resting their finger-tips upon the table were soon following it slowly about the apartment. Resting one leg on the edge of a sofa, it balanced itself in air for a short time, when it resumed its progress around the room. It would occasionally stop, however, when the lady in charge would remark : “Mr. Speed has opened the door,” or, “He is looking in the room ;” and on his withdrawal the table would again begin to move. It finally reached the front hall, stopping its course only when it became impossible to mount the stairs with the people surrounding it. The remarkable feature of this phenomenon was the strong, antagonistic, psychologic influence exerted by the personality of Mr. Speed ; but to the initiated it is easily explicable on scientific grounds.

Why is it that some people attract and others repel ? Why do we often feel a sensation of repulsion on shaking a hand for the first time ? Who knows the extent to which the law of attraction and repulsion operates throughout this little globe ? Why are people so suspicious of everything new—why so antagonistic to scientific discoveries ? Perhaps the man who can answer these questions can define “animal magnetism ;” also tell us why animals should have any sex.*

* Professor Henry Drummond says : “Sex is a paradox : it is that which separates in order to unite.” See “The Lowell Lectures on the Ascent of Man,” by Henry Drummond, pp. 312, 313.

“ For of the soul the body form doth take ;
For soul is form, and doth the body make.”

—*Spenser.*

To the mind of the late Theodore Parker, Deity was dual in nature, possessing both male and female qualities and attributes. Hence the beautiful exordium to his prayers began with “ Our Father and Mother, God ! ” Such also was the view of Lawrence Oliphant, as stated in his book entitled “ Scientific Religion,” which was said to have been inspired. Were not these qualities strikingly manifest in the personality of Jesus Christ—“ the one perfect man ? ” He never married ; yet his most tender pity was for an outcast woman. His affectionate solicitude for mankind was even deeper than the wondrous love of a mother for her child. In this was shown the feminine element of his being. For nineteen hundred years the world has been striving to reach the majestic heights of his truly God-like philosophy—the fatherhood of God and the brotherhood of man : equality before the law—more nearly embodied in the Declaration of Independence and the Constitution of the United States than in any other human instrument ; and humanity is still struggling to reach the goal. If, therefore, man was originally created “ in the image of God,” he must have combined both sexes in his personality. Perhaps “ the fall of man ” was but the separation, in God’s mysterious way, of the male from the female in such creation. Undoubtedly the most perfect flower of humanity is the harmonious blending of a male and a female soul—a joint growth, like that of the gentle Nazarene. “ Their marriage was the harmony of two souls indissolubly united ”—giving birth to a veritable realization of Balzac’s most beautiful dream in his greatest work, “ *Seraphita*.” *

Like attracts like, and repels its opposite. The human heart is constantly striving to find its counterpart, by which the harmony of heaven is alone attained. It is so in the marriage rela-

* This work is perhaps the most exalted and tender tribute to Woman and to Love that ever emanated from the mind of man. It has been pronounced by George Frederick Parsons to be “ a theosophical exposition of evolution,” and “ the most elevated work of fiction ever written.” It received this tribute from Theophile Gautier : “ One of the most astonishing productions of modern literature.” *Seraphita* is the typical offspring of the ideal union of male and female souls, represented by Understanding and Love.

tion, in the church, and in civil government. Let us examine this universal law of attraction and try briefly to analyze its several phases. What is it that attracts a pure man to a pure woman? Is it the physical or the psychical attributes? It is not alone the glance of the eye, the contour of the physique, the poise of the head, or the grace of movement; but rather the atmosphere that enwraps the personality, and into which we are involuntarily drawn. The thoughts of the woman are like our own; her ways are ours. She answers our ideal, being in the same harmonious atmosphere with ourselves. Mere external appearance is not a safe guide to happiness and harmony; it must be a likeness of soul. "The mind, the music breathing from her face," is certainly not attracted to—

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds, . . .
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

—*Merchant of Venice.*

Why is not the refined man or woman attracted to the coarse and uncouth opposite? Simply because every individual possesses a psychic atmosphere which is made manifest at the moment of contact. A dullard can readily realize the presence of purity and chastity. A morally pure atmosphere surrounding the individual is also a great physical force—a magnetic battery; in fact, we are all magnets, or dynamos. Currents of electricity are constantly impinging upon each negative plate in our psychic camera. One may suggest a thought of love, and another of hostility. A subtle law pervades the whole *modus operandi*.

Passing along the street, you are suddenly struck with a thought of me, although I am at the moment invisible to your eyes, and you have not therefore been thinking of me. Presently we meet face to face. Psychic science explains this not uncommon coincidence, as it is termed, on purely scientific grounds. Your psychic battery happened to be in the proper negative state to receive the positive currents of psychic electricity emanating from my personality, or *vice versa*.

Each personality possesses an individual electric, magnetic, or

psychic essence, which is quite as distinctive as the physical odor of the master that is so palpable to his keen-scented dog.

The following statement of a writer in the *National Review* is apropos :

" I am living at the head-quarters of a subdivision on railway construction, at the very outskirts of civilization, about twenty miles from the nearest station. About ten days ago I went in to the station for a few days. On my way I met a young police officer, whom I knew slightly, on his way out to take up a post in the jungle beyond my head-quarters. We had a short chat. I mentioned casually that I should return 'on Monday.' This was on Friday. In the station I heard, incidentally, that the same officer was ill at a small village between where I met him and my head-quarters, and was coming in again. To this I attached no great importance. When leaving the station to return, about mid-day on Monday, I was seized, when a short distance out, with a strong feeling that some one was wanting me and that something was wrong. So strong was it I almost turned back, for I had left my wife in the station in not the best state of health. However, I put the apprehension by, thinking that it was nervousness, and that I was a little 'run down' with the hot weather. When I got about twelve miles out, I fell in with a camp of fellow-engineers returning from survey from a different direction, and was asked by them to remain over night. Again I had the feeling that I ought not to stay ; but, as I knew of no reason why I should not remain, I put the feeling aside and stayed the night. Next morning I heard that during the night the police officer had been carried through in a dhooly, and that he died just as he got in.

" Now, the inference may seem to some people to be born of a diseased imagination ; but I have little doubt that the poor fellow, who was lying at his last gasp, was thinking—in an excited and feverish way, perhaps—of me and his last hopes of seeing a European, and that he had a strong desire for me to come to him ; that the thought wave was strong enough to reach me, and that, had my brain been attuned to receive and interpret it properly, I should have gone to him. The theory is in no way vitiated by the fact that the feeling was transitory, and that the poor fellow's passing the camp in the night did not affect me. By that time he was probably not in a condition to emanate thought waves, nor did he know that I was there."

This positive wave essence reveals itself unerringly to the corresponding negative condition of the subject upon which it operates and calls up recognition : just as a human voice is recognized at a distance of many miles over a telephone wire, although its possessor be invisible to the hearer.

This theory of electric or psychic wave currents pervading our atmosphere is accepted by all Oriental philosophers, and has been taught for hundreds of years in the School of Adepts, at Thebes, which Lord Bulwer Lytton is said to have attended for three and a half years—half the course. The whole course, requiring great self-denial and continued physical trials, was taken, I believe, by the late Madame Blavatsky, and by Colonel Olcott, of Massachusetts, the advanced free-thinker and theosophist.

Regarding this question of the wisdom of the East, the *Pittsburg Dispatch* says :

“ The vainglorious spirit of the nineteenth century mocks at the assumption that the ancients knew anything worth knowing that the moderns do not know, and boasts over its own particular achievements as things unique. It will not, as a whole, admit that many of its discoveries are only so many re-discoveries, and that the most absolutely true axiom is ‘ that there is nothing new under the sun.’ The delver into ancient records, however, meets with a good many surprises. For instance, in one of the transactions of the New York Academy of Sciences there is this reference to ancient Egyptian chemistry : ‘ The earliest chemical laboratories of which we have any knowledge are those that are connected with the Egyptian temples. Each temple had its library and laboratory, commonly situated in a definite part of the huge structure. In these laboratories the priests prepared the incense, oils, and other substances used in the temple services, and on the granite walls were carved the recipes and processes. There also we see the processes of gold washing and smelting ; the use of blow-pipes and of double bellows ; various forms of furnaces and crucibles, having a shape quite similar to those in use to-day. The skill of the Egyptians in glass manufacture is also depicted on monuments dating back to 2500 B.C.’ There are even older records telling of other things that people still more ancient knew.

“ That this mother of nations has long known and used the lately rediscovered forces of mesmerism and hypnotism is a fact too widely proved for more than a passing word.

“ As I write I have before me an English translation of a very old tantric work from the original Sanscrit, by the Hindu pandit, Rama Prasad. In it may be found the ancient Hindu philosophy as regards the finer forces of nature. Among its pages I find definite reference to, and explanation of, such things as the interstellar ether ; its general properties and subdivisions ; the laws of vibration ; the circulation of the blood and of the nervous fluid ; the nervous centres and the general anatomy of the body ; *the rationale of psychometry and of occult phenomena*, and a good many other things of which modern science as yet knows little or nothing. The portions treating

of vibration are especially interesting, and remind one of J. W. Keely's ideas on that subject. In fact, Keely would seem to be on the road to the rediscovery of concepts presented in this old Hindu work some thousands of years ago. The Hindus, warned by past experience of the sceptical and material nature of Western science, are chary of giving up the records of their past achievements in science, but from late advices I understand that there is now in process of translation an old Sanscrit work on medicine. Its appearance will doubtless add still more to Western chagrin."

How can we scientifically account for the thrills of ecstasy that enthrall the soul when listening to the eloquence of a Wendell Phillips, a Winter Davis, or a Henry Clay; or the divine symphonies of some master musician? We say, for instance, "That touches a sympathetic chord of our souls;" but what do we mean? Is it not that subtle essence, immaterial perhaps, along or through which, like the telegraph or telephone wire, travels a spiritual force that impinges upon our soul centres? Is not this a reasonable explanation? This force is attracted along this chord to our spirituality, and as it impinges it thrills our whole being and produces a feeling of harmony; we appreciate, and pleasure obtains in the ratio of our spiritual or psychic development.*

Refinement attracts refinement in the realm of spirituality. As the soul develops it throws off, at each stage of its progress, a quantity of material dross, becoming more and more exalted and purified from base, selfish, and animal instincts, and is filled with higher and holier aspirations, with desires to elevate and benefit all humanity.

Is there anything in this view that tends to explain the mystery of Life? Does it answer the questioning Job of this day and generation? Does it not give some insight into the great Chemical Laboratory out of which humanity is being unceasingly precipitated? Is not the "Great First Cause" Jove, Jehovah, God, the omnipotent, omniscient Chemist, psychic and physical, who finds his highest pleasure in creating souls, and, perhaps, bodies for them? The creative is the highest of all faculties. The critical, iconoclastic, fault-finding spirit is of a meaner and lower order.

* Baron Reichenbach, by a mechanical device, discovered an aura attached to individuals, and he called it "odic or odyllic force." He says: "There is for each body *a zone of radiation*, outside of which its influence ceases to be felt. . . . The aura of the body of the subject must come in contact with the aura of the agent, that the former may be influenced by it."

What is the object of Life? Why are we created with likes and dislikes? What object has the musician in view when composing a symphony? Is it not the harmony, the heaven, the peace of sweet concord? Is not the constant effort of humanity also toward the attainment of peace in civil government—harmony again? The object of all law in civil affairs is the same—the restraint of disorder and violence and the adjustment of disputes; in other words, the promotion of order, *i.e.*, harmony.

The real secret of the strength of Christianity lies in the fact that its underlying principles are true to nature—to man's higher and holier aspirations and to his better instincts. Christianity is not creedism, clericalism, or ceremonialism. Its true mission, its very essence, is democracy—love and charity. These are attracted to each other, and, when found in union (married), the soul that is possessed thereby is already in the portals of heavenly harmony. It becomes the positive end of the magnet and radiates a harmonious psychic atmosphere, its rays or streams of psychic force penetrating and permeating many unknown quarters. The good, clean, and earnest minded are attracted and join their forces to it. Such was the secret of the mighty charm possessed by Jesus of Nazareth, the greatest and loftiest psychic force that this world has ever experienced: because he was the personification of the greatest power on earth—Love.

* * *

BINET and Fere dispute the assertion so often made that a somnambulist is an unconscious automaton—a puppet moving only as its strings are pulled—and allege examples of subjects who, during the hypnotic state, could perform intellectual feats of which they were incapable in the waking state. Even natural dreaming is at times accompanied by exaltation of faculty; the mathematicians in their dreams have solved problems to which they had devoted the fruitless study of many days. Thus Condorcet saw in his dreams the final steps of a difficult calculation which had long puzzled him; and many think that Coleridge's "Kubla-Khan," composed during sleep, may be ranked among his best efforts. The phenomenon of the revival of supposed extinct memories during the delirium of fever is sufficiently well known.—*Literary Digest.*

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE KUROZUMI SECT OF SHINTO.

Japan, replete with curious things, has nothing more interesting than the various religious sects that have so adorned the flowery land with architecture of temples, temple-gates, and colossal "graven images" in stone and bronze, before which incense arises and blooming offerings are laid as marks of honor as well as worship—for, to the Japanese, honor is worship. In this country of the sign language and polite and gentle manners, everything teems with meaning, these structures, images, and oblations being but the expression of ideals, virtues, and principles of life kept thus in remembrance and honor by the outward show of things.

The great bronze of "Amidi," at Kamakuro, is one of the most interesting of the graven images, expressing the ideal of perfected life—the unity of the male and female principles. It might fittingly be called "Repose," such is its majesty and its serenity. The power of its massive creation is penetrating and soothing, enveloping the beholder with a sense of rest and refreshment. Standing at its base, tall men are dwarfed to pigmy proportions, while its *meaning* seems to submerge and to lift one up to a better

belief in himself and his possibilities. It is a sermon in bronze. These peculiar people express themselves through such symbols.

The Kurozumi sect is an offshoot of the Buddhists, differing but little in creed from the parent stock. It is of comparatively recent origin, having been founded and promulgated by Kurozumi Sakyo, who was born upon an island in the Japanese province of Bizon. His childhood was filled with prophecies of his future work, so early did he give evidence of religious fervor and enthusiasm. It is written of him that when twenty years old there arose in his mind this thought: "He who steadfastly refrains from acts which in his heart he knows to be evil, will be a *kami*," *i.e.*, a god with power over material things; a miracle worker; one perfected in spirit through love of good acts. His parents died when he was thirty years of age, and grief so seriously affected him that he fell ill with consumption, gave himself up to die, and made ready for the end in the following manner:

Kurozumi cast himself before great "Tai-yo," the sun, and gave praise to its benefactions and besought its potent and positive elements of light and heat to strengthen his soul; then he invoked all the heavenly and earthly deities, of which there are eight millions, all originating in the one "Amaterasu O Mikami," the sun-god, who is omnipotent and the origin of all health, life, and vigor. Kurozumi gave praise to his ancestors—the links through which the sun-god had developed his life's expression—and to the memory of his adored parents he offered thanksgiving for all the love, goodness, and protection they had bestowed upon him. This done, he awaited dissolution with patience and peace of mind.

Suddenly, through this tranquillity, there floated into his consciousness a new thought. In telling of the wonderful light that came to him, he said: "By grieving over the loss of my parents I have inflicted injury upon my own soul, having become filled with a negative, gloomy spirit [which is termed *In-ki*]. This is the cause of my ill health. If my soul can only imbibe a positive, cheerful spirit [*Yo-ki*], the disease will disappear of itself. True filial piety should lead me to incessant care for the nourishing of my own soul."

From that hour he began with a determined will to look upon all things as deserving only of praise, recognizing all occurrences

as blessings from heaven, going back of that which he saw and heard, and accepting only the motive and intention as good. His soul being filled with joy and thanksgiving, he began to recover his health.

The terms *Yo-ki* and *In-ki* may be interpreted as states of mind. The syllable *ki* is best translated "spirit." *Yo* is the positive and *In* is the negative principle ; both admit of liberal interpretation and application. When *Yo-ki* is invoked the soul is filled with courage, happiness, and health. If given over to gloomy forebodings, fault-finding, and general ungratefulness, the soul may be said to be occupied by *In-ki*. The vitality is not nourished, and ill health is the result. A truly cheerful spirit is a vivifying influence which proceeds from forgetfulness of our selfish desires and freedom from the domination of human passions. It is the positive, uplifting spirit of light and warmth with which the sun-god nourishes all nature. This spirit, coming from the sun-god, congeals and becomes the heart of man, which thus has power to move the body. When a man's heart is courageous, joyful, and filled with a cheerful spirit, his diseases are healed and good fortune attends all his affairs ; but a gloomy spirit gives rise to ill health, resulting in death.

Discovering this thought, which resulted so healthfully, led Kurozumi to believe that "the healing of disease is the gate by which men enter 'the Way ;' " and upon this belief is founded the creed of the Kurozumi sect of Shinto. While not yet the prevailing doctrine, it is constantly adding to its adherents. Its followers are recruited chiefly from the poorer and the peasant classes, and are attracted, it is thought by missionaries, largely because of its theory of the healing of disease through the potency of right thinking in *all* things.

One of the rites of this sect is "holy breathing," and the directions for its practice remind one of the rules set down in "Magic—Black and White," by Franz Hartmann, M.D., the German occultist. The theory advanced by Kurozumi is that if, while standing beneath the rays of the sun, the devotee will breathe deeply of the air freighted with light and heat, he will imbibe the positive principle, *Yo-ki*, and thus take into his lungs and body the spirit and power of health. His method is given as follows :

"Slowly expel the breath from the lungs, repeating this process

three times. Then, banishing all other thoughts, let the whole heart be filled with gratitude for the blessings bestowed by heaven. Turn the face toward the morning sun and slowly inhale the positive spirit. Hold the breath for a short time, then turn to one side and let it slowly pass from the lungs. When eight or nine tenths have escaped, inhale as before. The breath inhaled should be as much as possible ; that exhaled should be a little less."

Another observance is for the Kurozumin to rise very early in the morning and draw water from the well ; this he sets where the sun's rays may fall into it. When it becomes heated, or impregnated with *Yo-ki*, he takes a drink and then gives some to all his household, that they may live in the circle of the sun and be filled with the vigor and happiness its god has sent. It will thus be seen that these people are not "sun-worshippers," as has been said. "Tai-yo" is regarded as the source of *Yo-ki*; the "home of the spirit ;" the house of all vitality.

The Kurozumi priests are not required to be especially schooled or drilled to work in their field of labor. Purity of thought, word, and deed is the only requirement. The preacher, freeing his mind from evil thoughts, gives it employment in prayers of gratitude and words of praise. He thinks only of the gods. Reliance is placed, not upon the words of the preacher, but upon the state of his heart. "When the soul of the preacher becomes united to the life of the Universe, the 'true way' is found and the sick become well." As in the days of old, their preachers are also physicians.

Kurozumi left seven commandments :

1. Thou who wast born in the land of the gods shalt not be without a constantly believing heart.
2. Thou shalt not yield to anger or grief.
3. Thou shalt not, in seeing the wickedness of others, increase thine own.
4. Thou shalt see only purity in all things.
5. When in health be not slothful in business.
6. Thou who hast entered the way of Truth shalt not have thy soul devoid of truth.
7. Thou shalt not let slip thy daily blessings.

The seventh commandment of this heathen (?) blossoms into full flower the promises of the other six. These rules, set down

by Kurozumi for the guidance of his followers, are the subject of much discourse, and the analysis by the preacher is usually fine and subtle, the sermons being replete with simple and graceful applications of reasoning, eloquent and potent.

Unlike the Buddhist, the Kurozumin is not taught to conquer *all desire* ; only that of evil must be overcome. Holiness (wholeness) is found by conquering selfishness. His mental attitude must be that of praise ; his soul's face must be lifted to the Source of all life, thinking of his blessings only with joy and gratefulness—and in this way he puts himself in direct communication with it. Kurozumi says of himself : "What I say is not drawn from books ; I simply speak as heaven directs. When my own thought inclines me to say *east* I say *west*." Again : "Though in every dewdrop dwells a moon, the true moon is but one ; the moon, the sun, and I myself—all come from one Soul, and I must not think of them as distinct beings."

His sermons, which are faithfully preserved, are wonderfully simple and direct. In one he says : "Faith is the open road between gods and men. No matter how many prayers you repeat, if in your heart are timidity and doubt as to whether an answer will be given, there will be no manifestation of divine power. If only there is faith, laying aside all questions about the gods, the god within your own soul will be manifested in power. As the proverb says, 'Though we pray to nothing more than a sardine's head, all depends upon our faith,' and the divinity within our soul is called out by this earnest confidence. This divinity is an emanation from the sun-god." In a letter to a friend he writes : "He that has such life in himself as to call out the life of the Universe readily obtains it."

The illustrations used to point the moral in his sermons are truly Oriental. The following is an example : "A common proverb says : 'When in a melon-patch do not put on your shoes, and when under a plum-tree do not rearrange your hat ; for if you stoop to put on your shoes people will think you are stealing the melons, and if you arrange your hat while walking under the plum-tree you will fall under a like suspicion.' Though such advice may be useful, the proverb makes our conduct depend too much upon what men will think of us."

Kurozumi Sakyo lived until 1850, having gathered to his cheer-

ful belief thousands of followers ; and, while many differed from him, all unite in praising his most worthy and useful life, and his works follow him in constantly increasing numbers. American and English residents among these people acknowledge the remarkable cures made by them, and the pure and consistent lives of these adherents to the Kurozumi doctrine.

Truth forever mirrors her face in the hearts of mankind, and when she troubles the pool of man's consciousness is ever the same, whether clothed in turban, fez, or flowing robe, or manifested through rite and ceremony by "prayer-wheel" or dropped bead and crucifix, or besought by prostration toward the east or in the stillness. What matters the process, if there be any process? Who may confidently judge any method which produces good results?

LIDA HOOD TALBOT.

MENTAL HEALING.

Mental healing is entirely different from, and opposed to, any other theory or practice, and is based on propositions which, because they are not understood, are invariably and at once rejected by the average mind. These propositions are somewhat as follows: Mind is superior to matter, and has control over it. Matter is unconscious—has no feeling—has no power. Pain and sickness do not really exist except in the mind. Mental belief causes pain, and locates it in different parts of the body. Mind and soul are synonymous terms, and constitute the individual man. Body is not man in any sense. All pain, sickness, and disease are beliefs of mind, which mind, having supreme control over all things, can cure. Belief in the efficacy of drugs to heal the body is considered a barrier to successful treatment by this method. Although this is not in the general sense a faith cure, still faith enough is required to empty the mind of any prejudice *against* the treatment. The treatment consists of a silent interview between the healer and the would-be healed, of some thirty minutes' duration, during which time the patient is supposed to be in a passive and cheerful frame of mind, and the healer is, to use the technical expression of the science, "holding" the patient "in the thought of health."

This science is based on the teachings of the Bible, and the

mode of healing is like, and for aught I know identical with, that practised by Christ and his disciples. I am intimately acquainted with several persons who have made it a study, and are practising this mode of healing with success. I also know of three or four remarkable cases of healing which I have watched for a year or more and which show as yet no backward movement. To insure permanent cure, the patient must continue the treatment until he has so far mastered the science as, in a measure, to understand it and "make it his own." This to my mind explains cases of relapse. I believe the practitioners who perform the cures are persons of the highest character, possessed of a true missionary spirit to do good. There are others who do not look beyond pecuniary results. It is the old story of Moses and the magician over again. One very noticeable feature in connection with this mode of healing is the marked spiritual growth of persons having been healed. No doubt there are some grains of error yet to be sifted out, but the whole subject should not be condemned on that account.—*"S. A. F.," in the Boston Transcript.*

A STORY has been told at times during the past ten years in this city of a resident who, imagining he was ill, went to bed, and when told by the physician who had been summoned to attend him that nothing was the matter with him, replied that he was sick, he knew he was sick, and would be dead in less than a week. He fulfilled his prediction by dying. Another case, somewhat similar, was told on Friday. A young man residing in the Ninth Ward has the measles, and "caught it by imagination." His home is in the country, where he went a fortnight ago. A brother at that time told him how he had been exposed to measles over a month before and of his luck in escaping contagion, and when the young man who boards in the city returned he told his shopmates about his brother, adding that he felt sure he would take the disease. Every day he brooded over the matter, saying he knew he would get it, as it was just his luck, and, sure enough, he did get it, and is now ill at his boarding-house with the old-fashioned measles.—*Kingston Freeman.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

NOTE.

In addition to the second essay on "The Correlation of Spiritual Forces," by Dr. Franz Hartmann, the distinguished German occultist, we present in this issue the first of a series of articles on "Karma," by Charles Johnston, M.R.A.S. The importance of this word in most systems of Oriental philosophy, as expressive of a universal law, has given rise to much confusion in Western thought regarding its exact meaning; therefore this series seems both timely and valuable. The ancient Indian sages evolved a philosophy of Being in many respects superior to the artificial theologies of the Occidental world, and it is a part of the purpose of THE METAPHYSICAL MAGAZINE to present whatever available information thereon may be consistent with perfect accuracy of statement.

We regret that unusual pressure on our pages makes it necessary to omit from this number the fourth paper of Dr. Howard's interesting sketch of "The Psychic Club." It will be published in our next issue, and the remaining papers will appear regularly thereafter.

* * *

SCIENCE AND SLEIGHT-OF-HAND.

It is reported that a series of careful scientific experiments are being made at Yale College to determine the accuracy of ordinary impressions, such as most people rely on unhesitatingly throughout life. Such experiments are always interesting, and as a result of them it is already announced that "a slight suggestion may decide what one shall or shall not perceive." This seems to mean in a general way that as it is impossible to see more than one thing at a time, those who are aware of the laws of vision and of thought may easily present a few facts in such a way that they will almost inevitably deceive the eye and the mind of all who are not on their guard.

All sleight-of-hand tricks are based on this principle, but it goes far be-

yond sleight-of-hand in its operations. Its possibilities are suggested in the kinetoscope, where a series of distinct photographs are moved with such rapidity that the eye, unable to separate them, is deceived into informing the mind that the figures on them become detached from the paper and go through the motions of actual life. So in melody the ear is deceived by the rapid recurrence of sounds which agree with each other, and the pleasure derived from melody is largely due to a weakness in the ear analogous to that weakness or rather limitation of the eye which makes the kinetoscope possible—to its inability to make a swift and logical analysis of complicated facts. Edison has already shown the practical side of what was once despised as “mere metaphysics.” If the Yale investigation puts everything to the test of actual and repeated experiment its conclusions may be of the highest scientific and practical value.—*New York World*.

* * *

ANIMALS and living substances are the real alchemists and transmuters of metals. The crustaceans produce lime, and the diatoms secrete flint. The various plants develop alkaline minerals, and it has been discovered by a celebrated naturalist that moths form the caustic potash that enables them to open the way out from their cocoons. The living principle creates the material element, and from that which is invisible brings forth that which appears to the corporeal sensibility. There may be evolution throughout the cosmic universe, but only life is the parent of matter, and without it matter could not exist. To discredit this because we do not understand it would be as childish as to deny the existence of the ocean because the hole which we dig in the earth will not contain its waters. Enough that we may rise higher and higher, and approach nearer and nearer to the comprehension of the Divine working to the thinking of God's thoughts after him.—*Alexander Wilder, M.D.*

* * *

INSTINCTIVELY we turn to the realm of spiritual causes. Man as a dual being faces two worlds, the physical and the spiritual ; and nothing short of a system of nature which embraces both satisfies his anxious desire for truth.—*Hudson Tuttle*.

* * *

MOST men fail of their moral growth by the attempt to extend their own self too far ; most women, by attempting to contract it too much.—*Theodore Parker*.

* * *

BE more prompt to visit thy friend when in adversity than in prosperity.—*Chilo*.

* * *

WHEN all else is lost, the future remains.—*Bovee*.

LIFE AFTER DEATH.

And is *this* what the wise men of earth
 Call "death"?
 This limitless space, and this light
 That my trembling spirit upbore?
 Why, *this* is the primeval birth—
 This breath,
 And that wondrous and fathomless flight
 From yon dark and shadowy shore!

 As raiment, that misuse hath soiled,
 Is cast
 Aside, in some half-forgot place—
 So that body which served me well,
 Which labored and suffered and toiled,
 At last
 Lies in Earth's most kindly embrace;
 And its future no man may tell.

 It may bloom in most radiant flowers,
 Or wave
 In the grass that bends with the breeze;
 Or, by processes wondrous and strange,
 Leap out into Spring's glad showers.
 No grave
 May its subtle entity seize,
 Nor alter its routine of change.

 It is *this*, this ethereal thing—
 This *me*—
 That holds the essence of being;
 That visions a future as far
 And free,
 As high beyond earthly seeing
 As flashes of light from yon star.

 Come! I fain would be winging my way
 To heights
 Still vaster and spaces more broad!
 I would *see* this Maker of all,
 Would feel the beneficent ray
 That lights
 Up the face of Creation's Lord:
 For am I not here at His call?

—*Julia Neely-Finch.*

BOOK REVIEWS.

ANCIENT MAGIC, MAGNETISM, AND PSYCHIC FORCES. By Professor H. L. Anderson. 224 pp. Cloth, \$2.00. The National Institute, publishers, Chicago.

The sub-title of this work is "The Key to Power." It is not a mere compilation of facts gleaned from ancient and obscure sources, but is written with the definite purpose of recording the author's experiences in hypnotic and other fields of occult research. Professor Anderson promulgates his conclusions and opinions with a slight tinge of dogmatism, and his enthusiasm occasionally leads him into extravagance of statement; yet his book contains much information of value to those who imagine the present spiritual movement is a mere fad, or passing invention of the day. The operation of psychic forces is as old as civilization, and students of Eastern philosophy readily discover that Western advancement along these lines is comparatively meagre. Much of the treasure of Oriental libraries is yet inaccessible to Occidental investigators, but improvement in the means of communication between the two hemispheres is rapidly creating a taste for such literature and stimulating its publication in this country. Professor Anderson's book is to be commended for its concise arrangement of the results and methods of those ancient philosophers and adepts whose work forms the basis of our most advanced studies. With some of the author's conclusions, however, regarding healing processes and the hypnotic panacea, we regret our inability to agree.

SIEGFRIED, THE MYSTIC. By Ida Worden Wheeler. 295 pp. Cloth, \$1.25; paper, 50c. Arena Publishing Company, Boston.

This is an important addition to the constantly growing list of works of fiction along psychic and occult lines. Its mysticism is practical, the life of the central character being devoted to humanitarian projects based on individual unfoldment. He develops in the heroine the latent faculties of clairvoyance and clairaudience, by which her nature becomes enlarged and beautified. Her own spiritual growth and revelations from unseen sources are accepted, as proofs of the soul's immortality. A delightful romance runs through the narrative, which includes much sound philosophy on love and marriage, and the book will prove of benefit even to those not especially interested in occultism and its phenomena. It is metaphysical to a degree, demonstrating anew that perverted thought is responsible for bodily ailments. Miss Wheeler's novel undoubtedly deserves success.

LEAVES OF THE LOTOS. By David Banks Sickels. 82 pp. Cloth, \$1.00. J. Selwin Tait & Sons, publishers, New York.

This book is not as large as it seems, as every alternate page is blank, which is perhaps permissible in a volume of poems; yet the work is handsomely bound, and contains a frontispiece portrait of the author. Colonel Sickels has spent some years in the far East, as a diplomatic representative of the United States, and the subtle influences of the dreamy Orient are plainly visible in much of his poetry. These verses are graceful, delicate, and dainty, as a whole, and cover a wide range of subjects. Those of obviously Eastern inspiration are especially pleasing, and the book is admirably adapted for summer reading.

THE COURAGE OF HER CONVICTIONS. By Caroline A. Huling. 230 pp. Cloth, \$1.25. Charles H. Kerr & Co., publishers, Chicago. [For sale by The Metaphysical Publishing Co.]

Among the many startling products of the "advanced woman" movement, characteristic of the present decade, this novel is significant and unique. The author was assisted in its preparation by Therese Stewart, M.D., and the interesting "scientific experiment" which forms an important part of the plot will doubtless astonish the medical fraternity. The evident purpose of this book is to call public attention to the hardships wrought through existing marriage laws, to the injustice of the unequal moral standards accepted by modern society, and incidentally to the chaos likely to result from extreme individualism.

LOVE AND I IN HEAVEN. By A New Reporter. 320 pp. Cloth, \$1.50. Poor Richard, Jr., & Co., publishers, Philadelphia.

This is a beautiful new poem, consisting of twenty-five cantos — two books comprised in a single volume. The work is somewhat too literally scriptural, and in its interpretation of biblical symbols is frequently rather materialistic; yet "poetic license" may reasonably be urged in extenuation. It is strange that the author should wish to remain anonymous, for the book is a creditable production from both a religious and a literary stand-point. It is fully in line, as a whole, with the broad and scientific liberalism of to-day, and its mysticism is so portrayed and interpreted as to uplift, instruct, and encourage.

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OTHER NEW PUBLICATIONS.

The Philosophy of the Soul. By Dr. A. J. Atkins. 30 pp. Paper, 50c. Published by the author, Sherman, Texas.

The Five Great Duties of the Aryans. Englished and Explained by Durga Prasad. 76 pp. Cloth, 50c. Virajanand Press, Lahore, India.

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THE ROSICRUCIAN BROTHERHOOD.

BY ALEXANDER WILDER, M.D., F.A.S.

JUNG-STILLING* gives an account of a visit which he received from a young man of distinction, who accosted him as one of the Superiors in a secret Fraternity. This he disavowed in emphatic terms, at which the visitor demanded :

“ How is it, then, that you know of the great and venerable Association in the East, which you have so circumstantially described in your work, the *Nostalgia*, even pointing out minutely their places of rendezvous in Egypt, on Mount Sinai, in the Monastery of Kanobin, and under the Temple at Jerusalem? ”

About the same time our author received a letter from a prince asking the same question : whence it was that he knew

* Johann Heinrich Jung, better known by his assumed name of “ Stilling,” was a native of Florenburg, in the duchy of Nassau, Germany, and a man of very remarkable character. His autobiography is worthy to be regarded as a classic in that kind of literature. He was of a sensitive temperament, with an unquenchable desire for learning and a superior faculty of intuition. Goethe, who was his fellow-student at Heidelberg, speaks of him in warm praise. He was the subject of spiritual experiences, many of which he has recorded—some of them the result of extraneous impression, as he afterward perceived, but others of a profounder and genuine character. He was often conscious of events occurring at great distances. Though he was only a peasant by birth and grew up in the humbler conditions of life, he became a scholar and passed through a career of wonderful experiences. He was for several years a professor in the universities of Heidelberg and Marburg, and after that Counsellor of Justice to the Grand Duke of Baden. His death took place April 2, 1817, in his seventy-seventh year. He wrote many works in German, three of which have been translated into English.

anything of the Association in the East ; acknowledging that the fact was as he had described it. Stilling gives an explanation in his autobiography, showing that he wrote the book while under a peculiar influence similar to that of John Bunyan when engaged upon his famous allegory, "The Pilgrim's Progress." * In another of his works, however, Stilling has been more explicit. We find there the mention of "a book written by Christian Rosenkreutz," in which was an account of the visit of that personage to the Holy Land, his discovery of the secret society of wise and learned men from whom he received the knowledge of the Hermetic philosophy, and the founding by him, after his return to Europe, of the Order of the Golden Cross.

The existence of the Rosicrucian Brotherhood, its aims and mode of operation, have been subjects of much question and curious speculation. The first information respecting it appears to have been given in the earlier years of the seventeenth century. This was a period when a calamitous condition existed everywhere among the people of Europe, and thoughtful minds were widely awake to the necessity of amelioration. Vivid expectations had begun to be entertained of some great change, religious and social, which should be more complete and radical than any that had ever before occurred. It was anticipated by far-seeing minds and prognosticated by those of more visionary tendencies. Even Paracelsus had predicted an approaching revolution, declaring the comet which appeared in the year 1572 to be its sign and harbinger.

When, in the earlier years of the seventeenth century, three anonymous pamphlets were published which related to the subject then engrossing general attention, and purported to be official documents of a secret fraternity, Germany and other

* " His spirit was as if elevated into ethereal regions ; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistened past his soul and animated him so much that he could scarcely write with the rapidity which the flow of ideas required. The whole work took quite another form and the composition quite another tendency to that which he had proposed at the commencement."—*Stilling's " Years of Tuition."*

countries were ablaze with eager curiosity. The first of these publications bore the imposing title of "The Universal Reformation." It was a dialogue composed after the style of Plutarch's "Banquet of Wise Men," and set forth the woful condition of the time, with several proposed remedies. Bound up with it was a little treatise entitled "*Fama Fraternitatis*; or, An Account of the Brothers of the Most Worthy Order of the Rosy Cross." This was addressed to learned men everywhere, and to the rulers of Europe. It contained the legend of the mysterious "C. R. C." (Christian Rosen Creutz), with a sketch of the Fraternity and a solicitation to take part in its work. A "Confession of the Rosicrucian Brotherhood" also appeared, explaining the belief and purposes cherished by the members. Another publication was "The Chymical Marriage," which was described on the title-page as having been written by Christian Rosenkreutz himself in the year 1459. This work is generally regarded by critics as the oldest of the Rosicrucian documents, and upon it the whole problem of the history of the Order appears to depend.

‡ All Germany was aroused to a high pitch of excitement. The Brotherhood was denounced as heretical, even atheistic. Some went so far as to demand its suppression by the arm of the Civil Power, as the Knights of the Temple had been suppressed in France. Theosophers and mystics were numerous at that time, and they welcomed the publications as messages from heaven. They wrote numerous pamphlets in defence, and publicly addressed letters to the Brothers asking to be admitted to their number. Many of these are still in existence in the library of the University of Göttingen. Among the applicants was Michael Maier, physician to the Emperor Rudolph II. He shared his master's enthusiasm for alchemy and other transcendent learning. His endeavors to obtain personal knowledge of the Fraternity, it is said, were not successful; nevertheless he vindicated its character and objects in numerous pamphlets. He visited England in his zeal, and became intimate with distinguished persons of like tastes and aspirations.

Descartes, the celebrated French philosopher, while so-

journing in Swabia in 1619, also endeavored to find assemblages of the mystic Brotherhood. He was not able, however, to obtain any satisfactory information. The very existence of the Order was concealed by the profoundest secrecy. The fact that an individual professed to be a member was a certain proof that he was not. All who wrote about it were careful to disavow any personal connection. Neither attack nor blandishment elicited a response. Men finally became weary of the subject, and some even avowed their utter disbelief in the existence of such an Order. Leibnitz, who has been himself reputed as an alchemist and member of a Rosicrucian society in Nuremburg, declared that everything that had been said about the Fraternity was the invention of some clever person. There is possibly an equivocal meaning to this utterance, but it has been widely accepted as a testimony that the whole story of the Rosicrucians was simply a romance. The credit of its fabrication was assigned by general consent to a Lutheran clergyman, Johann Valentin Andreaë, who was for many years chaplain to the Grand Duke of Würtemberg. We may not, however, concur in the verdict thus rendered. The simple statement of Jung-Stilling appears conclusive. We can reasonably accept what has been written and believed as an admonition to seek the truth in other directions. There *was* such a Brotherhood, having ends that were honorable and praiseworthy. Our enthusiasm for better knowing is therefore meritorious. We may bear in mind that the spirit that denies is not a Lucifer bringing the dawn, but a Mephistophelian genius that loves not the light.

The treatise of the late Hargrave Jennings upon "The Rosicrucians: their Rites and Mysteries" is admirably calculated to give the impression that the Fraternity was closely allied and perhaps actually affiliated to the other secret societies. The characteristic emblem, the Rose upon the Cross, which prefigures at once its name and aim, had likewise been a badge of the Knights of the Temple. Its occult meaning is well known to the intelligent. Indeed, the rose has been esteemed as sacred and arcane by the people of many countries.

It represents every sanctity in life and religion, and therefore signifies the obligation to silence and secrecy. The Templars probably introduced the symbol from their congeners in the East. We may not, however, regard such similarities as positive evidence of original identity. Many religions exist with close analogies of rite and doctrine, yet having no actual affiliation. The same thing may be true of secret fraternities. We find no valid evidence that the Rosicrucians were in any sense the lineal descendants of the Templars, or indeed of any other association. They may have succeeded to some of the aims, but in essentials they must be regarded as peculiar and distinct.

It is easy to trace a familiar resemblance of their utterances to those of Paracelsus. Indeed, if we consider the story of Rosicrucius to be purely an allegory, we may reasonably conceive of him as the precursor of the movement. He is actually depicted in the earliest Rosicrucian works as one of the "painful, worthy men who broke with all force through darkness and barbarism, and left us who succeeded to follow him." It is also added that, although he was not a member of the Brotherhood, he had read its "Book M," * and had been exalted thereby in his conceptions. He did not succeed, however, in bringing others over to his views. "He was so hindered in his course," says the *Fama*, "that he was never able peaceably to confer with others of the knowledge and understanding that he had of Nature." If we examine his works and those of the Rosicrucian writers we shall find like sentiments and forms of expression—an aspiration for what is highest and best, enthusiasm for true knowledge, and unselfish regard for the welfare of human beings. It is not difficult to carry the parallel further. The cardinal virtues of faith, hope, and charity, in their full import, are alike Rosicrucian and Paracelsian.

Mr. Arthur Edward Waite, in his work upon the "Real History of the Rosicrucians," has discarded the claim to originality and great antiquity as being little else than mere assumption. He does not, however, reject entirely the genuineness of the occult wisdom, but confesses that he is inclined to

* Said to mean the "Macrocosm and Microcosm."

think that the darkness which covered the recondite **assem-**
connected with the Rosicrucians covered a real and **however,**
a recoverable knowledge. He only insists that that **tence of**
is not of our making, nor of our age; and that as **The**
stances have radically changed, that knowledge is no **certain**
worth preserving. **eful to**

It has also been suggested, and with a remarkable **blan-**
plausibility, that the actual founder of the Rosicrucian **of the**
was no other than the celebrated Francis Bacon. This **he ex-**
esis is supported by the analogies in his career, and those **lf re-**
in his writings, with the authentic records of the Brothe **ty in**
The legend represents Christian Rosenkreutz as journey **about**
the East while yet a youth of fifteen years. "By his s **there**
physic," we are told, "he obtained much favor with the **has**
and in the meantime he became acquainted with the Wis **ry of**
of Damcar in Arabia, and beheld what great wonders **fabri-**
wrought and how Nature was discovered to them." **Mergy-**
his way to them the next year, "the Wise Men receive **chap-**
not as a stranger but as one whom they had long expi **not,**
and showed him other secrets, to his great wonderment." **ple**

While there, Rosenkreutz is declared to have translated **on-**
"Book M" into Latin, and afterward he brought his tran **ti-**
tion away with him. He spent several years in the southe **a**
countries of Europe. Soon, however, contrary to what he had
hoped and expected, he found that the men of learning feared
the loss of fame and wealth if they laid aside the old methods
for his. He accordingly returned to Germany, and there pro-
ceeded to elaborate what he had learned into a more complete
system. He was now desirous to prosecute the work of uni-
versal reformation, which from the beginning he had contem-
plated. Accordingly, with this purpose, he took into his con-
fidence three other persons of assured fidelity, who should
commit to writing his directions and instructions.

"The Fraternity of the Rosie Cross began after this man-
ner," the official statement informs us, "namely: First, by four
persons only, and by them was made the Magical Language
and Writing, with a large Dictionary, which we yet dayly use

It represents God's praise and glory, and do finde great wisdom therein." signifies The work, however, was too heavy for them, and the number probably was increased to eight, "by whom was collected a Book or We may Volumn of all that which man can desire, wish, or hope for." dence They then separated themselves into several countries in analogi order that their *Axiomata* might in secret be more profoundly The sa examined by the learned, and that they might themselves valid be able to inform one another of whatever they might oblineal serve or perceive.

sociat In this account it is very easy to trace analogies and even in ess close resemblances to the history of Bacon. He also was a man

It of mystery, little known except to those who were intimate to th with him. He wrote much in ambiguous terms after the Ro- Roser sicrucian manner, employing similar phrases and modes of ex- ceive pression, and in particular made extensive use of feigned names, depict initials, and pass-words in his private letters. He began his worth career like Rosenkreutz, in extreme youth, and early conceived barba a plan of general reformation. It was at that time a dark period also; in Europe. Religious conflict and persecution were raging hoo everywher, accompanied by cruelty almost beyond a parallel ther and by frightful misery of the common people. It was nowhere bri safe for any one to utter his convictions freely. The prison, h: the rack, and the fagot were employed to silence dissent. The only safe mode of procedure was by means of a secret soci- ety and the use of language that would admit a double in- terpretation.

This, it is intimated, was the course pursued by Bacon. He had been carefully trained by a Puritan mother, herself proficient in Greek and Roman literature. Hence at an early age he became acquainted with every school of ancient philosophy. His manners were characterized in youth by a gravity beyond his years, and in mature age by a look as though he pitied men. In 1752, when hardly twelve years old, he with his brother entered Trinity College at Cambridge, but left it three years afterward without taking the degree, and greatly dissatisfied with the quality of the instruction. He remained at home the next year, when, it is supposed, he entered upon the study of the

Arabian writers—Razes, Avenzoar, Averroes, Avicenna, and other Arabic physicians * and Hermetic writers.

During this early period he formed the project of a better method of study, which he afterward elaborated and carried into successful operation. "With him," says a biographer, "the gift of seeing in prophetic vision what might be and ought to be was united with the practical talent of devising means and handling minute details. He could at once imagine like a poet and execute like a clerk of the works." At the age of sixteen he accompanied the English Embassy to France, where he spent three years in literary composition and in familiar correspondence with the learned men of Southern Europe. His father dying, he was obliged to return to England and engage in active professional life. By no means, however, did he lose sight of his cherished purpose. It was his aim, so far as he was able, to occupy and extend the field of learning, and to devote the results of the work to the benefit of all, not sparing himself or regarding private advantage or profit. "I have as *vast contemplative ends* as I have moderate civil ends," he declared; "for I have taken all knowledge to be my province. This—whether it be curiosity or vainglory, or if one may take it favorably, *philanthropia* †—is so fixed in my mind that it cannot be moved." When he wrote this he was actively employed; yet at the same time he was silently collecting material and endeavoring, as is recorded of Rosenkreutz, to find helpers in his contemplated undertaking. He considered the purpose rather than himself. Said he:

"I often advisedly and deliberately throw aside the dignity of my name and wit (if such thing be) in my endeavor to advance human interests; and being one that should properly, perhaps, be an architect in philosophy and in the sciences, I turn common laborer, hodman, anything that is wanted—taking upon myself the burden and execution of many things which must needs be done, and which others, through an inborn pride, shrink from and decline."

* *Hakham*, a wise man, a physician. The Arabian philosophers of the Middle Ages were generally physicians.

† Love of humankind; charity, or unselfish regard for the good of others.

Arcane and philosophic learning, as well as general science, was included within his appointed sphere. "I have been induced to think," says Doctor Rawley, his secretary, "that if there were a beam of knowledge derived from God in these modern times, it was upon him." Bacon early became familiar with the writings of the Grecian sages, and he believed that the myths and fables of the ancient poets involved the secrets and mysteries of religion, government, and philosophy. In imitation of their method, many of his own works were allegoric, and he rose far above the utilitarianism of the time. He possessed the enthusiasm of humanity to a rare degree. He prized what was excellent in every man, learning eagerly from all and regarding no knowledge as too mean or familiar for inquiry.

His views and sentiments upon scientific and esoteric subjects may be found here and there in the various plays of Marlowe, Ben Jonson, and Shakespeare. He studied diligently the works of Paracelsus, and often quoted them. He concurred in the doctrine of that distinguished writer that the principle of life resides in a subtile fluid, or spirit, which permeates every part of the physical organism. He also made experiments himself of a psychologic character, "touching emission of immateriate virtues from the minds and spirits of men, either by affections, or by imaginations, or by other impressions." He was eager to know the "things hid and barred from common sense." It was a problem of his, in regard to the force of imagination, whether constantly and strongly believing that a certain thing shall be will help to the effecting of the thing itself. His decision was that effects do actually result in this way, but that the help in such case is for one man to work by means of another in whom he may create belief, and not by himself.

Whether Bacon established a secret society is a curious question. There has been an abundance of such fraternities from the earliest periods of recorded history. The priesthoods in the various worships may be included in the category of secret orders. It was a practice to form such organizations,

both in order to assure greater facility of action and likewise to escape opprobrium and personal peril. The ends which Bacon had in view were to purify religion and promote reformation of manners, to advance learning, and to alleviate the misery which was almost universal. The Rosicrucian Fraternity, as already remarked, was devoted to like purposes. Besides, the existence of the Order, so far as known, dates from this period. Many of the works of Bacon, particularly the ones which he denominated "Fragments," appear to have been written according to its methods. Those also which relate apparently to scientific or historic matters are actually allegoric, and convey another meaning to those who are able to perceive it.

Indeed, as will be observed by careful comparison, the legend of Christian Rosenkreutz corresponds in its essential features with the personal history of Francis Bacon. So complete is this resemblance that several writers have recorded their conviction that Bacon wrote some of the documents ascribed to Rosenkreutz, and even that he was probably the founder and certainly the mainstay of the Rosicrucian Society. The fact, however, that the formal announcement of the existence of the Brotherhood was first made in Germany would seem to be in conflict with this assumption. To this it may be replied that the works of Bacon had been translated and published in different countries of Europe. His brother Anthony, who appears to have been in close accord with him, spent much time on the Continent, and had ample opportunity to communicate with individuals who might be in sympathy. At the same time, the secrecy required would prevent this from being generally known.

Robert Fludd was the first open supporter of the Rosicrucian Fraternity in England. He is described as a man of immense erudition, a voluminous writer, and a passionate admirer of the Wisdom of the Ancients. He was a physician of distinction and familiar with the writings of Paracelsus and other alchemists of the Middle Ages. Like Bacon, he was zealous in his demand for reformation in the methods of teaching, and he used to declare it impossible for any one to attain the su-

preme summit of knowledge unless he were profoundly versed in the occult meaning of the utterances of the ancient philosophers. The "Temple of the Holy Spirit," which the Rosicrucians desired to make known, was explained by him to be no earthly or temporal abode, but the scriptural House of Wisdom. Unlike others of the Fraternity, he neither wrote anonymously nor made use of synonyms. As if in anticipation of questioning whether he was himself a Rosicrucian, he declared that he, least of any, had deserved such a grace of God; if it had pleased God to have so ordained it, that was enough.

Another notable personage in the Hermetic circle was Thomas Vaughan, better known perhaps by his pen-name of Eugenius Philalethes.* His twin brother, Henry Vaughan, shared in his peculiar sentiments. Thomas Vaughan was for a time a clergyman, but relinquished his profession for more congenial pursuits. He published several recondite works. He avowed unequivocally his belief in the actual existence of the mysterious Order, and in the account of its origin in Arabia, but declared that he had no personal relation with it, and desired none. Nevertheless, he is regarded as a primate and distinguished luminary of the mystic Brotherhood; his disavowal being overlooked, or, more probably, considered as a blind for the uninitiated.

Many curious anecdotes are related of him. It is said that he once carried to a goldsmith a quantity of gold, and that,

* This designation of *Philalethes*, or Lover of the Truth, was adopted by the celebrated Ammonios Sakkas, of Alexandria, the founder of the Eclectic or Neo-Platonic School of Philosophy. He entertained the project of a reconciling of the various conflicting sects by the selection of whatever was true in each of them and combining it into one harmonious system. He at first constituted his pupils into a secret society, obligating them not to divulge his doctrines to any uninitiated person. His more famous disciples were Herennios, the two Origenes, Longinus, and the more distinguished Plotinos, afterward the exemplar and principal exponent of the new school. Porphyry, Iamblichos, and the gifted Hypatia also became distinguished teachers. Upon the murder of the latter by a Christian mob, the school was established anew at Athens, where under Proklos, "the second Plato," philosophy attained a complete renaissance. Plutarch was also a teacher. Finally it was closed by the Emperor Justinian, but the influence of the Platonic doctrines upon the thinkers of the world continues to the present time.

upon being told by the man that it was an artificial product and had never come from the mines, he hurried away leaving it behind. It was considered the product of transmutation, which the Rosicrucians were supposed to understand and sometimes perform. Others, however, explain the story as a parable. Vaughan made extensive journeys, and accounts are given of his visits to assemblages of the Order in various parts of Europe, and of a voyage to America—making use everywhere of a new name to conceal his identity.

Others have written with more or less appearance of plausibility respecting the Rosicrucians, their extraordinary knowledge and mysterious rites and usages. John Heydon, who lived in the reign of Charles II., was the author of several works of this character. He was of an ascetic temper,* fond of abstruse learning, and possessed a liberal and generous disposition. He was famous for his attainments in occult and other arts, predicting many events and exhibiting skill in various ways. He made journeys into Spain, Italy, Egypt, Arabia, Turkey, and Persia; and his biographer informs us in addition that "truly he hath been in many strange places, among the Rosie Crucians, and at their castles, holy houses, temples, sepulchres, and sacrifices." He was careful to deny that he belonged to the Order; yet he made use of the peculiar forms of language, gave names of members, described a place of assembling, and addressed one of his books to the High Priest, or Grand Master.

Other writers of note were Elias Ashmole, Edmund Dickenson, Abbé de Villars (Comte de Gabalis), Eliphas Levi, Kenneth Mackenzie, and the late Lord Bulwer-Lytton. The wonderful romance "Zanoni," written by the author last named, is rich with suggestion. The Brothers are represented as allied to the ancient sages of the East, to the later alchemists, and other learned occultists; as possessing powers usually considered superhuman; as knowing the art of transmutation, the philoso-

* He declined many proposals of advantageous marriage, several times making implacable enemies. Among these was the widow of the celebrated Nicolas Culpeper, the author of several popular works on Herbal Medicine.

pher's stone, and elixir of life ; as exercising a wondrous skill in medicine, making use of simples * only, and as exercising their skill and knowledge unselfishly, and for charity alone.

Despite the assumption, however, that the Rosicrucian Fraternity is surrounded by an impermeable secrecy, insomuch that its very existence is disputed, there have been numerous organizations bearing the name. Such a society existed in Germany in the seventeenth century, and its rules were actually published. Nuremberg was regarded as a centre of the Rosicrucians, and Leibnitz, the philosopher, who was also deeply interested in the writings of the alchemists, was a member of the Secret Brotherhood, holding the office of secretary. The society had many branches, extending into other countries. Godfrey Higgins mentioned the Order in his great work, the "Anacalypsis," and identified the members with the Manichæan Buddhists. A Rosicrucian Society was established in England about the year 1860, the members of which are taken exclusively from the Masonic fraternity. Mr. Robert Wentworth Little was "Supreme Magus;" Lord Bulwer-Lytton was elected "Grand Patron;" and the two arch-mystics, Hargrave Jennings and Kenneth Mackenzie, were among the members. The affair appears at first view to be something distinct from the genuine Brotherhood. Associations of a similar type have been formed elsewhere in Europe and America. We have no call to give judgment in relation to them; bearing in mind the remark of Thomas Vaughan, that *Rosicrucian* has become a generic term embracing every form of mystic pretension. Nevertheless, we may stanchly adhere to the persuasion that in the beginning this was not so.

The footprints of the Brotherhood are seen on every hand. Literature has borrowed freely from its philosophy, and religion has been tempered by its philanthropy. We have no occasion to regard with distrust its apparent association with

* According to Sprengel, a true Rosicrucian had only to gaze fixedly upon a person, and, however dangerous the disease, he was instantaneously healed. The Brothers claimed to cure all diseases without the aid of drugs—by means of imagination and faith.

the older alchemy and its affiliation to other fraternities. While the latest annual growth upon a tree produces the foliage and fruit of the year, it derives its life and nutritious sap, nevertheless, from the roots, the stock, and branches which had flourished aforetime. The Brothers of the Rosy Cross, by like analogy, inherit the culture and wisdom of those who preceded them in the former ages, and in their turn confer the benefits upon their own contemporaries. It is their office to transform the prophecies of the past into the experience of the present.

It certainly behooves us of the modern time to disabuse ourselves of misapprehensions in regard to the wise men of former periods. "Who knows," Sir Thomas Browne pertinently asks, "whether better men have not been forgot, than stand recorded in the Book of Time, who nevertheless may be registered in the Book of God?" Every age, we may rest assured, has produced such worthies, and they have been to their fellows like the ten righteous men whose presence would have averted destruction from the Cities of the Plain.

History had hardly emerged from legend when, in archaic Erán, a teacher arose who inculcated as the basis of his doctrine that, from the Creator himself to the very humblest human being, goodness is the cardinal principle of all life. The name of this personage is barely known, except as first of the Zoroasters, but he is always described as possessing a rare spirituality and as living in an intimate communication with divine natures. His doctrine was called *magic*, but this name was given in its true sense of the greater knowledge. Plato declared it to be the most uncorrupt form of worship. As a religion it was personal rather than public, a right living rather than a formulated system of rites. The sacred fire was its symbol; for fire typifies the arcane principle of life, and inducts mankind into all the possibilities of art and scientific achievement. It began with this cognizance of an eternal world preceding and permeating this visible universe as its origin, prototype, and sustaining energy; and with that cognizance, therefore, was the acknowledgment of innumerable myriads of spiritual essences distributed over all. This great world of realities was accord-

ingly described as an ocean of living intelligences, a "milky sea" of very life, in which mortals are generated, upheld, and enabled to receive purification from evil.

From this source proceeded the philosophy of Ionia and ancient Greece. Plato gathered up what had been taught and gave it new form for the use of scholars in succeeding centuries. Secret rites were also instituted in honor of Mithras, which were adopted all over the Roman empire, and afterward gave pattern and symbols to the numerous fraternities of the Middle Ages. The Moslem world participated. Early after the death of the Founder there was a new outbreak of Persian mysticism in the form of Sufi theosophy, which has continued to the present time. Along with it came alchemy, likewise an outcome of the Magian learning. It speedily obtained ascendancy and was taught in all the universities from Bokhara to Cordova. It was designated by curious titles, such as the Science of the Key, by which the mysteries of creation and other knowledge were opened, and the Science of "M."

This science is delineated as threefold in character. The *physical* aspect is the department most regarded by common scientists, whose study is circumscribed to matter and its phenomena. In this department modern chemistry and kindred branches of knowledge have their origin and field. The *psychic* aspect includes those peculiar manifestations frequently termed abnormal, as transcending common scientific definition. In this category belong instinct, presentiment, and "second sight" in its various forms. Paracelsus places the medical art in the same group. He says:

"It deals with the processes of life, and these must be understood before they can be guided. All art, all wisdom, all power, act from one centre toward the periphery of the circle, and whatever is inclosed within the circle may be regarded as medicine. A powerful will may cure where doubt will end in failure. The character of the physician may act more powerfully upon the patient than all the drugs employed. A physician without religion and firmness will be a failure. Alchemy—the employing of strong will, benevolence, charity, patience, etc.—is, therefore, the principal corner-stone in the practice of medicine. . . . The vital force is not inclosed in man, but *radiates around him like a luminous sphere*, and it may be made to act

at a distance. In these semi-material rays the imagination (or will) of man may produce healthy or morbid effects. It may poison the essence of life, or it may purify it after it has been made impure, and so restore the health."

The *highest* aspect of alchemy relates to the superior nature of man. Within its purview are the arcana which have eluded the comprehension of sciolists and materialistic reasoners—such as the philosopher's stone, the elixir of life, the *tinctura physicomum*, transmutation, and the three invisible substances denominated in the alchemic jargon as sulphur, mercury, and salt. All these regarded intelligently have their interpretation like other tropes and allegoric figures of speech. They do not relate to physical but to spiritual matters, and are to be understood accordingly. We are instructed thus by the precept of Sallust, the Platonic philosopher, that that which in a literal sense is manifestly absurd and impossible is to be understood in some other sense.

Alchemic writers have discussed fluently upon the *riches* which they had at command, and upon their making of gold; yet they vigorously denounced those who regarded the art as a means to acquire temporal wealth. "All these have had the gold-sickness," says Van Suchten; "and it hath darkened their senses so that they could not understand the terms which the Wise Men use." The treasure of the alchemist is only to be stored in heaven, and beyond their appreciating. "Our gold is not to be bought for money, though you should offer a crown or a kingdom for it," says George Starkey; "for it is the gift of God." While, therefore, it may be true, as is insisted, that the modern science of chemistry derived its inception from the lucubrations of professed alchemists, nevertheless it will be plain to intelligent readers that alchemy pertains to a higher region of thought. Paracelsus has told us that "to grasp the invisible elements, to attract them by their material correspondences, to control, purify, and transform them by the living power of the spirit—*this is true alchemy.*"

When we come to the cognizance of this fact—that the whole work and aim of alchemy and the Hermetic philosophy relate to man and his regeneration into spiritual life—we have

obtained the clew to the labyrinth. They realize the ideal of the Platonic Discourses, and the full purpose of true religion. Says Alipili :

“ The highest wisdom consists in this—for man to *know himself* ; because in him God has placed his eternal word by which all things were made and upheld, that it should be his light and life, and by which he is capable of knowing all things both in Time and Eternity. . . . Let the high inquirers and searchers into the deep mysteries of Nature learn first to know what they have in themselves, before they seek in foreign matters without them ; and let them, by the divine power within them, first heal themselves and *transmute their own natures* ; then they may go on prosperously and seek with success the mysteries and wonders of God in all natural things.”

Artephius * describes the alchemic operation as “ not a work of the hands, but a change of the natures.” The “ brass or latten,” the unregenerate soul, “ is to be made to ascend by the degrees of *fire*, but of its own accord, freely, and without violence. But when it ascends on high it is born into the air, or spirit, and is changed into spirit, and becomes life with life.” We may, therefore, have done with mysterious surmising and understand these matters rationally. By the philosopher’s stone we may perceive that man is signified, the microcosm, or lesser world ; by transmutation of baser metals into gold is denoted the new birth from the earthly and psychic life into the spiritual and divine life of the higher intellect ; by the “ invisible elements ” of sulphur and salt are figured the sensuous and passional principles of our nature ; and by mercury or fire, the conscience or spiritual perception which we possess jointly with God and by which the “ great work ” is effected. In short, the whole is contained in these expressive words of Paracelsus : “ Terrestrial powers are moving in us ; but if we are born anew in the spirit, then will we move in celestial powers.”

The Rosicrucians, in the writings attributed to them, make use of like conventional forms of expression, and profess similar aims with a like culmination. They treat of the macrocosm

* This writer lived about the year 1130, and is named among the first who wrote of “ the philosopher’s stone.”

and microcosm, the *magnum opus* or great secret, transmutation of metals, and the Supreme Medicine of the World. Enumerated with them, likewise, were some, like Robert Fludd, who were also classed as disciples of Paracelsus. While, however, the alchemists were mystics who accepted passively the current religious faith of the country where they abode—Moslem, Jewish, or philosophic, as well as Gnostic, or Christian—the Rosicrucians bore at their mast-head the flag of a pure Christianity alone; but there was also the rudder of a broad fraternal charity—love to God and man.

The impenetrable secrecy which surrounds them need be no cause of offence. They are not eager to make disciples and build up a school or party. On the other hand, they are careful to avoid any display that may indicate them as peculiar, or as possessing any extraordinary powers or knowledge beyond those of others. They live in the world as spectators, silent and unobtrusive in respect to themselves and their private convictions, but ready to do for others such friendly offices as they may. "We wrap ourselves in mystery," says one, "in order to avoid the censure and violent importunity of those who regard us as no philosophers, but wanting in common prudence, except we employ our knowledge to some worldly use and profit."

Though the Brothers of the Rosy Cross may seem to have disappeared from the realm of human activity, we may yet remain firmly assured that they are pursuing their labors quietly and unremittingly. On every hand their work, their philosophy, their inspirations are leavening the thought and ennobling the actions of mankind, bringing science and conscience at one, and realizing all that saints and sages from immemorial time have contemplated. Their philosophy pervades our best literature; their devotion and philanthropy are manifest in every rational effort for the improvement of human conditions. They are to be recognized, not by grips and signs and passwords, but by their fruits. Thus they transcend the limitations which the common life imposes, and have their home in the vaster world of celestial being.

KARMA IN THE UPANISHADS.

BY CHARLES JOHNSTON, M.R.A.S.

(Second Article.)

THE most important passage on the question of Karma, from an historic as well as a philosophic point of view, is a narrative which appears in two independent versions of the greater Upanishads. The chief personages in this dramatic story, which bears all the marks of authentic history, are Pravahana the Rajput, King of the Panchalas, and the Brahman Aruni (with his son Shvetaketu). These two Brahmans, we are told in the Chhandogya Upanishad, were learned in all the Vedas, the hymns of the Rig Veda, the sacred sentences of the Yajur Veda, and the chants of the Sama Veda. Thus the father is reported as saying to his son :

“ ‘ Shvetaketu, go dwell as a Brahman student, for none of our family was ever unlearned, a mere hanger-on of Brahmanhood.’ Then Shvetaketu, going when he was twelve years old, returned when he was twenty-four, after studying all the Vedas, conceited, vain of his learning, and proud.”

A little further on, the father examines his son, and, to illustrate the fact that the physical memory depends on food, bids him eat nothing for fifteen days, and then asks him to repeat verses of the Vedas : “ ‘ Verses of the Rig Veda, sentences of the Yajur Veda, chants of the Sama Veda.’ ” At first Shvetaketu was unable to remember any of them ; then after eating : “ Whatever he asked him, he repeated them all.” These preliminary details are very important, as showing that Shvetaketu and his father were typical members of the Brahman

body, instructed in the sacred hymns and traditional lore, and fully initiated in the knowledge and rites of the Brahmans.

We may now follow Shvetaketu to the court of the Rajput Pravahana, King of the Panchalas :

“ Pravahana addressed him : ‘ Youth, hast thy father instructed thee ? ’

“ ‘ Yes, sire ! ’ replied the young Brahman.

“ Then the King asked him : ‘ Knowest thou whither go those who die out of this world ? ’

“ ‘ No ! ’ he replied.

“ ‘ Knowest thou how they return again ? ’

“ ‘ No ! ’ he replied.

“ ‘ Knowest thou the turning apart of the two ways, the way of the gods and the way of the fathers ? ’

“ ‘ No ! ’ he replied.

“ ‘ Knowest thou why that world is not overfilled ? ’

“ ‘ No ! ’ he replied.

“ ‘ Knowest thou how, at the fifth offering, the waters take human voice ? ’

“ ‘ No ! ’ he replied.

“ ‘ Then how saidst thou that thou hast received the teaching ? for how is he taught who knows not these things ? ’ ”

The boy refused the King’s offer to teach him, and, returning to his father, complained that the Rajput had asked him five questions, not one of which he knew, and bitterly reproached his father for keeping him in ignorance, thus exposing him to humiliation in the presence of the King’s court. But his father, with delightful ingenuousness, confesses that he knows no more than his son, and frankly proposes that they set out together, and learn wisdom at the Rajput’s feet. This Shvetaketu, “ conceited, vain of his learning, and proud,” flatly refuses to do ; and the old man sets out alone and prays the Rajput to instruct him. The King answers in these words : “ Never before thee did this teaching reach the Brahmans, but among all peoples it was the hereditary instruction of the warrior Kshattriyas, the Rajputs alone.”

The teaching in question embraces the whole doctrine of Reincarnation, Karma, and Liberation—the complete esoteric philosophy of India. For the King’s questions show, and his

further instruction to the Brahman abundantly proves, that he was a master in this wisdom : the path of the fathers is the path of reincarnating souls, who go hence to the other world, the world of the reward of works :

“ And having dwelt there until their accumulation of works is exhausted, they return again by the same way [from the higher to the lower ethereal region ; thence to a form of vapor which gradually becomes a form of cloud, which condenses and brings them to the gates of physical birth]. And for those whose works were fair, there is the prospect that they shall come to a fair birth, as a priest, or warrior, or man of wealth ; while those whose works were foul come to a foul birth—animal, or swinish, or servile.”

The path of the gods, on the other hand, is the path of just souls made perfect, who reach liberation and become one with the Eternal. We are specifically told, therefore, that the teaching of reincarnation, through and according to works (Karma), and the teaching of liberation were utterly unknown to the Brahmans learned in all the Vedas, the hymns of the Rig Veda, the sentences of the Yajur Veda, and the chants of the Sama Veda, and duly initiated in the sacred rites, while these same doctrines were fully known to the Rajputs and handed down by them as an esoteric philosophy ; and, lastly, that this teaching, hitherto unknown to the Brahmans, was imparted to one of them by the Rajput King Pravahana, who laid stress on the fact that never before did this teaching reach the Brahmans, but was everywhere the teaching of the Kshattriya alone.

In the version of the story from which I have quoted, the specific idea of Karma is only touched upon ; but it is more clearly brought out in the other—the Brhad-Aranyaka Upanishad—where the questions are given in a slightly different order. The most important of them reads as follows : “ ‘ Knowest thou the gaining of the path, the way of the gods, and the way of the fathers, or by doing what (by what works) they gain the path of the gods and the path of the fathers ? ’ ” Herein it is quite clear that the idea of doing, of works, of Karma, in the esoteric doctrine of the Upanishads includes all mental and moral energies—those that lead to liberation as well as those leading to re-

incarnation; in other words, the moral tendencies of the higher, divine nature that lead upward as well as those of the lower nature that lead downward. The former, the upward forces, are here mentioned as wisdom, aspiration, fervent will, and adherence to the real as opposed to the formal in life—a group of powers which appear together again and again in the Upanishads, with exactly the same purpose. Their full explanation is a subject in itself amply worthy of separate treatment; but for our present purpose they may be grouped under the idea of works, or Karma, which may be best translated as moral energy.

As opposed to this right moral energy, it is remarkable that we find, not so much sensuality and selfishness as we should expect, but “ceremonial sacrifices, gifts, and penances;” in other words, the formal religion of those very Brahmans to whom the doctrine of reincarnation was now being taught for the first time. The reason of this becomes clear when we learn that the objects of this ceremonial religion were: (1) a material success in this world—“gold, chariots, horses, sons, slave-girls, flocks and herds, ornaments and robes,” and (2), as a subordinate object, the attainment of a sensuous paradise, where much the same delights were to be enjoyed a second time, in a more ethereal form. Hence it is plain that the moral energies represented by the traditional teaching of the Rajputs led upward to liberation, while the moral energies represented by the traditional worship of the Brahmans led downward to animalism, and consequent rebirth in a material body. This necessary result of their teaching was unknown to the Brahmans themselves, who, as this narrative makes clear, had never heard of reincarnation, despite their knowledge of the Vedas; and this fact receives a very remarkable corroboration when we discover that, in the Rig Veda, the source of all the hymns, sentences, and chants spoken of in the Upanishads, there is no trace of the teaching of reincarnation, but unlimited evidence of the religion of material success, followed by a sensuous paradise.

One or two more passages may be quoted to show that the idea of Karma, in the esoteric teaching of the Upanishads, embraces the whole range of moral energies, of the higher as well

as the lower nature. In another portion of the Brhad-Aran-yaka Upanishad, which I translate in full, it is said :

“This Self is the Eternal. It takes the forms of mind, emotion, vitality, sight, and hearing ; the forms of earth, water, air, ether, and fire ; of desire and freedom from desire, of wrath and freedom from wrath, of law and freedom from law ; it takes all forms, in this and the other world.

“According to his deeds, according to his acts—thus he becomes : he whose deeds are worthy becomes worthy ; he whose deeds are evil becomes evil ; he becomes holy through holy works (*Karma*), and evil through evil works. For they say that the spirit is formed of desire, and, according as his desire is, so is his will ; according as his will is, so he accomplishes works (*Karma*) ; and whatever works he accomplishes, to them he goes.”

From this passage it is clear that the whole nature of man, mental and physical, is regarded as the result of the moral energy of the supreme Self, the divine Spirit ; and not only the nature of man, but also the whole outer world, ranged under the five great elemental powers or planes of the manifested universe, is the result and work of the same energy. Further, it is the same moral force of the supreme Self which, working through the individual nature of man, forms and moulds the whole of his works to the purposes of its own development and perfection, for which the outer world and its powers are as necessary as the inner world and its powers. This active moral energy of the Spirit is here spoken of as desire ; and it will be noted that this term, like Karma, is here used in a universal sense. It is not restricted, as it was later on, to the evil desire that leads downward. It is rather regarded as the initiative principle of Will ; “according as desire is, so is will.”

Exactly the same is true of a passage in the Taittiriya Upanishad : “The conscious Self accomplishes sacrifice ; the conscious Self accomplishes works (*Karma*) ; he who has understood the conscious Self as the Eternal, thereafter goes astray no more. Putting off evil in the body, he attains all desires.” Here, again, all the works of the universal Will are included under Karma, just as all the impulses of the same Will are called desires, the most real of which are to be attained after all evil has been put away. The same all-embrac-

ing idea of the conscious Self and its energies inspires a passage in the Aitareya Upanishad :

“ What is this Self ? that by which he beholds form, by which he hears sound, by which he smells odors, by which he expresses what is spoken, by which he is conscious of sweet and bitter.

“ This is the heart ; this is mind ; this is cognition, perception, discernment, observation, wisdom, insight, apprehension, thought, knowledge, motive, memory, intention, will, life, desire, power—all these are names of the conscious Self.”

And again, in the Prashna Upanishad : “ This conscious Self, the spirit, is the seer, toucher, hearer, smeller, taster, thinker, knower, doer ” [of works, *i.e.*, *Karma*]. This makes it clear that, in the esoteric doctrine, first taught to the Brahmins by the Rajputs, the idea of Karma had a wide and universal signification, covering all the activities of man's moral energies—those of the spirit that lead upward as well as those of the body that lead downward. This universal idea of Karma is accompanied by an equally comprehensive idea of desire and will, covering the whole range of activities of the supreme Self, the divine Spirit, which has made man and the universe through its own inherent power.

Unhappily, the Brahman pupils who received this doctrine were already under the sway of a great formal religion based on the Vedas, the objects of which were material success and a sensuous paradise ; and even when they received the better wisdom of the Rajputs, they could by no means be persuaded to give up their own system. The result was a compromise on their part in which their teachers never acquiesced. From this arose a bitter struggle between esoteric and exoteric teachings which still echoes throughout the Upanishads. Thus the Mundaka Upanishad, which is of later date than those previously quoted, though still of great antiquity, expresses both the compromise and its indignant repudiation by the holders of the esoteric doctrine. The compromise appears in the passage which refers to the Two Wisdoms :

“ Two wisdoms are to be known—thus says the tradition of those who know the Eternal—the higher and the lower wisdom. The lower wisdom is

the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, and the six sciences subsidiary to these. The higher wisdom is that by which the Eternal is gained."

By this time, therefore, the Brahmans had accepted the higher wisdom which they had learned from the Rajputs, while retaining their own system of ceremony and sacrifice, to the ends of material success and sensuous delights in paradise—the ceremonial being retained, the old books quite clearly show, for the sake of the rich rewards given to the priests for the performance of sacrificial rites, sometimes lasting for weeks together and requiring the assistance of an army of priests, neophytes, and their helpers. Of the repudiation of the compromise, the same Upanishad speaks thus :

" Inferior rafts are those forms of sacrifice, with the low work (*Karma*) of the eighteen performers of sacrifice. Those who delight in this as the better way, fools that they are, go again to decay and death.

" Turning about in unwisdom, self-wise, thinking themselves learned, they stagger, lagging in the way, fools, like blind men led by blind.

" Turning about in unwisdom, these fools exult, thinking they have accomplished the work ; doing this work (*Karma*) they gain not wisdom ; therefore, afflicted they fall, losing paradise.

" Thinking that offerings and purifications are best, these fools, deluded, know not the better way. After reaping the fruit of their deeds in paradise, they enter this world, or some baser world."

This passage clearly proves that the Brahmans, learned like Shvetaketu in the Vedas, tried to retain the ceremonial system, in possession of which they were " conceited, vain of their learning, and proud," while adopting also the teaching of the better way, in order to make the best of both worlds. We have seen how this attempt was regarded by their teachers, the inspirers of the esoteric doctrine of the Upanishads, who, as the records show, were Rajputs, men of the red warrior race who formerly ruled India. This passage also illustrates the fact that the word *Karma* was beginning to have another meaning, the result of the circumstances which arose when the Rajputs took Brahmans, men of the priestly families, as their pupils. *Karma* gradually came to mean the works of the

priestly system ; and as these works had the attainment of material success and the delights of a sensuous paradise as their avowed aim, it was natural that the term should come to mean all works that made for these things—all acts and energies that had as their object a sensuous gratification, whether in this or another world.

Underlying all this is the clear perception, everywhere present in Indian philosophy, that moral energies, whether good or evil, are real forces, indeed the only real forces in the universe. The universe originally came into existence through the activity of moral forces ; and what is true for the universal is also true for the individual—for man. Man has his being in moral energies ; moral energies have shaped his exterior form and surroundings, and will shape his form and conditions in the future, in all worlds. And these moral energies are not apart from or outside of him, but are intimately connected with his real Self.

It lies solely with himself to which class of moral energies (to which self) a man shall give effect—whether to the glowing light in the inner chamber of the heart, which leads him away from selfishness and sensuality, away from his individual self to the Eternal (his real Self), or to the baser energies of lust and hate, of sensual and selfish indulgence, which lead him outward and downward, away from his immortal Self, to a sensual form which from its very nature and necessities involves him in hostility toward all other men embodied like himself. As is the desire of his heart, so is his will ; according to his will are his works. The result, in the one event, is conscious immortality, above all selfish and sensual desires—conscious sharing in the powers and energies of the Eternal. In the other event the result is rebirth, under sensual and selfish conditions, in this world, or perchance a baser world.

“BEING” AND NUMBER.

BY PROFESSOR C. H. A. BJERREGAARD.

THE dominant idea in the preceding essays on “Being” has been to give the *qualitative* determinations of the Great All. I shall now deal with *quantitative* determinations, especially with the Pythagorean NUMBER. To Pythagoras, Number was the term for the ultimate principle of Being. I consider him the last metaphysician of a long line of students who had sought Being in Quantity rather than in Quality, as those heretofore defined. Some of his ideas merge into Plato's philosophy, but from the time of the attacks of Aristotle they diverge from the direct line of metaphysics, to be found only in Alchemy and the Cabbala, and finally become the expressions for separate sciences—arithmetic and algebra.

When I speak of Number as a quantitative determination of Being, I do not understand quantity simply as that which may be measured. It has a much wider meaning. Quantity admits of more or less—a space determination, to be sure, but not one that savors of materialism. Another term, and perhaps a better one, would be Form. Form is that which gives *esse* to things; it also makes them diverse, or distinguishes one from another. Taken thus synonymously with Number, form means co-ordination, determination, and subordination of parts; in one word, *relationship*. The Pythagorean number concept, as applied to Being, would then mean Being's relationship to Non-Being, and such a wording of the Pythagorean formula would considerably help the general reader. By its form he can understand why an *ens* is as it is; it offers him a means of apprehension, thus furnishing a clew to comprehension.

Another way of defining the Pythagorean Number would be to say that the word is synonymous with order and symmetry. By so doing we are at once in the world of the Beautiful, and who doubts that the truly Beautiful is a manifestation of

Being? "If man has eyes to see the true beauty, he becomes the friend of God and immortal" (Plato: *Symposium*, 210-12). Let me give two illustrations, one from architecture and one from music:

(1) When the cave dwelling was exchanged for the hut or wigwam, architecture became an art—the most human of all arts, for man expressed himself instinctively in his work. No matter whether Nature gave the model or suggested the design, man's primitive dwelling became his temple,* his home, *i.e.*, his Golden Age, his union with Deity. Brutality and egoism build not a home. There is architecture (arch-building, bridging between two worlds) only where Love is the artist; hence architecture is the most human of arts. Allied to architecture is gardening. The order and symmetry of architecture and gardening *rest* the human heart. "To Adam and Eve, Paradise was home; to the virtuous among their descendants, home is Paradise." Thus I use Number, Order, Symmetry, Home, Paradise, and Temple as synonymous terms.

(2) The musician's "palace of art" expresses also thought and feeling. His "order and symmetry," even more than those of architecture, can be invested with "a light that never was on sea or land," because he is not so restricted by his materials as is the architect. In a real sense, man invented music. The architect manifests Being under limited conditions, but the musician draws both subject and material from Being. Man has drawn the scale and the laws concerning the progression of harmonies from his own heart, wherein is reflected the universe, Being. In the quiet places of his own soul he has heard "the music of the spheres" and has re-created them in his own world. "Number is but a manifestation of 'the music of the spheres,'" said the Pythagoreans. Numbers are the archetypes of things. Things are copied from Numbers. The musician by number "sees into the life of things." Music, as Wagner said, is "the great path-finder in the wilderness." Numbers, themselves limited forms, lead us into the Unlimited.

When we come to define the individual numbers, beginning

* For the use of this word, see my last essay.

with 1, we must bear in mind that unity is not number, but the root and foundation of number; 1 is nevertheless the potentiality and perfection of all numbers. Unity is the archetype of 1. Says Euclid in the 7th Book: "Unity is that by which any one thing is called one." On the other hand, he says: "Multitude is composed of units; but the term *unity* is here used both absolutely and relatively."

I shall probably encounter no opposition when I say that Being is One, for the general drift of modern education is to impress our minds with the idea of its unity. But Being is no more one than many; it is neither, being essentially beyond one and many. It is our desire to represent Being as Power which causes us to denominate it by a figure. If, however, we rise from the merely arithmetical figure to its archetype, we may truly call Being the Monad, the One, "the principle and element of numbers, which, while multitude can be lessened by subtraction, is itself nevertheless stable and firm." Among Pythagoreans this One, Being, was called variously God, both male and female; Chaos, the Infinite Beginning; Matter, the Ultimate, Confusion and Obscurity; all the states between Chaos and Matter; Virgin, Purity; Atlas, that which supports, etc. The Monad is also the Odd Number which when added to odd makes even, but when added to even makes odd.

All these terms are applicable to Being, whether the Pythagorean Number be understood in a material or a formal sense. If that concept was material, and we are to understand that things have their origin in numbers as Substance, the terms are correct. We start from Below and rise. If, on the other hand, the Pythagorean concept was formal, and Numbers are the archetypes of things, then the terms are also correct and equivalent expressions for Being. We start, then, from Above and come down the scale of existence. In whatever way Number may be defined, we cannot ascertain its essential nature nor its origin; both lie beyond the limits of intellectual inquiry. The One, Unity, lies in a sphere beyond. The Chiquitos of Bolivia, who have no numerals, express their idea of *one* by the word *etama*, meaning "alone." * How beautiful and logical!

* D. G. Brinton: "Essays of an Americanist," p. 406, quoted by L. L. Conant.

Though Number lies in the Beyond, the concept itself is fundamental in human thought and apparent throughout creation. The crystal is manifested Number. Study a snowflake and we find the three dimensions of space—length, breadth, and thickness—limited by symmetry, proportion, and direction. In the genus *Eumenes* the males are much smaller than the females. If the egg is male the supply of food laid in the cell is always 5 victims; if female, always 10. Do wasps count? It would seem so. They never fail in this arithmetic.*

Instinctively every child turns to his fingers to count. Research among uncivilized people tends to show that the finger method of counting has come down from the remotest antiquity. The quinary system of counting is the first of the natural systems, the simplest and most primitive. No European living tongue possesses it. "The only exception to the universal use of the decimal system are the half-dozen languages, which still linger on its confines, whose number base is the vigesimal."† The base of the system is always expressed by a word meaning "hand." The first five is one hand, the next two, etc. When both hands and both feet are counted we get "one man." I note this because of the personal element involved. Primitive man, like the child, knows of no more direct way to compute Being than by counting himself. He draws the measure for the Manifold from his own body, his own temple, *i.e.*, his point of observation.‡ His instinct serves him rightly. It teaches him the identity of his own individuality (and its expression in manifoldness) and Being. Only by self-observation can he know Being.

Counting is nothing in itself, but as a means of defining relationship, of discovering order, rhythm, and harmony, it is a method by which Being is revealed. All counting must necessarily be relative, because we have no absolutely fixed beginning from which to start. But, postulating for the time being a beginning in ourselves, we get an approximately correct start, for we are direct manifestations of the Divine. Without the

* See "Nature," vol. 33, p. 45 : Extracts from a paper by Sir John Lubbock.

† L. L. Conant : "The Number Concept ; its Origin and Development," p. 158.

‡ See the reference to *templum*, in my last essay.

personal element no counting has any value. Counting personally has infinite worth. Pythagoras counted thus when he reduced righteousness to three.* All mathematical calculations are abstract, and the whole tendency of science to become mathematical is to be deplored, because it loses its personal character, thus becoming an “ empty thing.”

In the Pythagorean scheme, the *One* represents definiteness, while the *Duad* is indefiniteness and the inordinate, because the moment the *Duad* arises Being is no longer Being at rest but in diremption—Being out of self; and that is in-ordinate, viz., not order—which, by the way, is not the same as that which is vulgarly called disorder, or confusion. *Two* means self-duplication, and the concept arises in the mind the moment another person is distinguished from one’s self. Some savages never get beyond counting by *pairs*, as, for instance, the Australian races. From the stand-point of modern arithmetic, the natives of Australia may be classed among the lowest and least intelligent of the aboriginal races, but from the stand-point of simplicity they rank very high. Their notion of Being is not vague and uncertain. Being is to them α and ω , and they care not for the distracting manifoldness of the intermediate degrees which civilized people postulate. They are infinitely more philosophic than we. It would be well for us to stand upon their ground. They are related to the Pythagoreans in seeing only the fundamental contraries of life. The Pythagorean table follows :

Limit	Illimitation	At rest	In motion
Odd	Even	Straight	Bent
One	Many	Light	Darkness
Right	Left	Good	Bad
Male	Female	Square	Oblong

The essentially personal character of the table is evident. It reveals the “ nuptials of nature ” of which I have already spoken so often, and is thus a most direct way to Being.

In our own day the famous Leibnitz advocated a binary system of numeration. In Binary Arithmetic only two char-

* We are, however, unable to give a full explanation of his view, because some report that the number was not three, but four, or five, or nine.

acters are employed, as the 1 and 0 ; by the different combinations of which any number may be expressed :

" In the common, or denary scale, every figure increases in a tenfold proportion from the right toward the left ; thus, in the number 1111, the first figure on the right means simply unity, or 1 ; the second, 10 ; the third, 100 or 10^2 ; the fourth, 1000 or 10^3 ; and so on. Therefore—

$$1111 = 10^3 + 10^2 + 10^1 + 1 ; \text{ and}$$

$$2345 = 2 \cdot 10^3 + 3 \cdot 10^2 + 4 \cdot 10^1 + 5.$$

But in the binary system, the figures increase only in a twofold proportion ; so that in this scale $1111 = 2^3 + 2^2 + 2^1 + 1 = 15$." *

Leibnitz thought this system better adapted to numerical investigations than the common, or decimal scale. He communicated his idea of the binary system to Father Bouvet, the celebrated Chinese missionary, who thought he found in it the solution of the enigma of Chinese chronology. This enigma consists in the different combinations of a whole line and a broken one, repeated in various ways, and Father Bouvet identified them with Leibnitz's 1 and 0. Though Father Bouvet did not succeed in convincing the world of the magnitude of his discovery, he no doubt was on the right track. All Chinese philosophy turns upon Unity and Manifoldness, and their expression by two symbols ; it is a binary system, and intensely personal. In China more than anywhere else do we find ideas carried over from one channel of thought to another. An expression or a linguistic sign in Chinese may be mathematical, but it is not necessarily a mathematical expression ; it may be, for instance, psychological. We ourselves speak of "the tone of a color," "the mood of a landscape," etc. We readily transfer phrases from one line of thought to another, when we instinctively feel an inner connection. That which we do occasionally the ancients did always, as a matter of course. When we have fully recovered that state of mind we shall be in Being, as they were, and fully comprehend the nature of Number. Numbers are expressions of states or conditions. If we know our number, we can compute our state, or spiritual quality.

* Peter Barlow : " A New Mathematical and Philosophical Dictionary," art.

With the concept 2 in the mind rise egoity and evil. It means differentiation ; hence the Pythagoreans called that number Audacity. Where there is duality there is contrast, and contrast is called evil (from the stand-point of unity) because it disturbs. But contrast also creates virtue. Only by contrast do we know patience ; hence 2 was called Patience. It was also called Matter, because it was the opposite from or out of which grew Spirit, the rising life ; therefore, 2 was also called Nature (*nascor*, i.e., to be born). With such varying concepts in mind it does not seem difficult to understand the meaning of Number as the key to Being and all its manifestations ; indeed 2 is a symbol or key to Being. On one side it reveals relationships of the infinite, of quality ; on the other it reveals the finite, the quantitative, and both are to be understood personally. We can now understand the "two in one," and why all Saviours claim to be of both worlds ; we can comprehend the mystery of 2, and glory in being double-natured. If we were not double-natured we would not *exist* ; therefore, 2 was also called Love.

One and *Two* are the most interesting numbers—those that concern us most. All figures up to ten arise out of these. *Three* is the first number by multiplication and is commonly called "perfect," but it is abstract perfection. The balance of Being in abstract glory is threefold. Being is balanced not only esoterically as a Trinity, but exoterically as 3 fates, 3 furies, and 3 graces. The Triad is the number of divinity, viz., that which lies Beyond. Says L. L. Conant : "In the Indo-European languages the words for 3 have the same root as the Latin *trans*, beyond," which shows how utterly the figure 3 lies beyond our personal sphere ; yet a ternary scale is found with a few people—the Betoya and Kamilaroi and some Indians of British Columbia.

The Tetrad, 4, the Pythagoreans rightly called "the greatest miracle." It is Man's figure *par excellence*, for it is the figure of the temple, and man is that temple. All that has been said about 2 is also true concerning 4 ; but 4 has characteristics of its own. This is what Eliphas Levi said : *

* "The Mysteries of Magic : A Digest of the Writings of Eliphas Levi." By A. E. Waite. London, 1886 ; pp. 68-69.

"The triad resumed by unity, and with the conception of unity added to that of the triad, produces the first square and perfect number, the source of all numerical combinations and origin of all forms—the quaternary or tetrad, the *tetractys* of Pythagoras, whence all is derived. This number produces the cross and square in geometry. All that exists, whether of good or evil, light or darkness, exists and is revealed by the tetrad. The affirmation of unity supposes the number four, unless this affirmation revolves in unity itself, as in a vicious circle. So the triad is explained by the duad and resolved by the tetrad, which is the squared unity of even numbers, and the quadrangular basis of the cube, the unity of construction, solidity, and measure.

"The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a tetrad—the idea, with its three necessary and correlative forms—then the image of the thing signified or expressed, with the three terms of the judgment which qualifies it.

"A height, a breadth, which the height geometrically divides into two, and a depth separated from the height by the intersection of the breadth, such is the natural tetrad composed of two lines which are crossed. There are also four movements in Nature produced by two forces which sustain each other by their tendency in a contrary direction. Now the law which rules bodies is analogous and proportional to that which governs minds, and that which governs minds is the manifestation even of God's secret, the mystery of creation. Visible nature reveals the unseen, and secondary causes are proportional and analogous to the manifestations of the First Cause, which is thus always revealed by the cross, that key of the mysteries of Egypt and India, the Tau of the patriarchs, the divine sign of Osiris, the Stauros of the Gnostics, the keystone of the Temple, the symbol of occult masonry, the central point of the junction of the right angles of two infinite triangles."

All persons who are built in the square of the temple will find—if they examine themselves—that their lives are also governed by four, *i.e.*, that the events of their lives are governed by that figure. In the same relationship as one and two, three and four stand to each other. One and two express a law of Being universally; three and four express the same law religiously. The four numbers, arranged in two groups, express the same law of manifestation, but in two different ways. Conant says that "traces of a quaternary number basis are repeatedly found among the Indian languages of British Columbia," and it may safely be said that it has been practised more extensively than any other, except the binary, the quinary, the decimal, and the vigesimal. The full meaning of this will be seen when

I have defined the symbolical sense in relation to Being of all the other numbers.

We now come to a third group: 5 and 6. The Pentad, 5, is wisely called by Diodorus "the union of the four elements with Ether." It is the central power of the Chinese square; therefore, a "holy" number. The ancients also gave it a central position and called it *Cardiatis*,* because it is the heart of the numbers:

1	4	7
2	5	8
3	6	9

For the same reason it was also called "Privation of Strife." It unites in friendship the even and the odd. Where four is Being manifested as man's form, or the symbolism of his existence, five, being the one in the centre, is man himself; the *At-one-er*; the "hand," as above stated; the *creative* hand; the workmaster, who moulds existence; or, the square temple in which man lives; 5 is the natural limit of the savage counting, because the untutored mind does not reach beyond the moulding of natural powers; 5 is the naturally given limit for man's volitions, and is the ministry that "gathers the Church out of the world." When gathered, the Church is in the 4, the temple. Here is a mystery. The 5 proceed from the 4 to do a work; when the work is done the "result" retraces its steps to 4, and so do the 5. The 5 are thus proved to be an emanation from the 4; yet the 5 belong to a following group. The five senses are the five pillars at the entrance of the Holy Place, and it is through the "five-pillar ministry" (one-fifth of the breadth of the Tabernacle) that men are prepared to enter into possession of their temple. Five, then, is a *giver*, like 1 and 3.

What is 6, the Hexad? It is the union of the divine and human natures in the regenerate man, thus manifested in the Hexalpha, the true Solomon's seal. Six is also the sum total, six sixties, of the circumference of our earth sphere, and was therefore the mysterious number of Druidic worship, or earth-life symbolized in the human body. Correctly, therefore, the

* Or Cordialis, the "hearty one."

Pythagoreans called it "perfection of parts." It is the "marriage number," "androgynous," "all sufficient," the "form of form," because it is the cube of 216 which the Pythagoreans thought represented a cycle of earth-regeneration. The number 6 is related to 5, like 2 to 1 and 4 to 3.

Who does not know something about 7, the Heptad? It is the "venerable" number. Nichomachus called it "Minerva," because it was begotten neither from a mother nor by a father, being both even and odd, unmarried and virginal. We all know it as the number of "fulness," but its office in the Pythagorean system of the Duad is best seen when we remember the symbolism of the seven branches of the candlestick which represent the seven spirits of the Lord and the sevenfold nature of the soul—all characteristics of the *trans*-cendent and indicative of the higher life of man. This, like all the former numbers, has reference to man, but it is not an abstraction nor so utterly "beyond" as is the Unit.

Eight represents a number system, the octonary, which has attracted much attention for purely theoretic reasons, like 4, the figure of the temple. Theoretically, many people like to know it, but practically very few bring it into their lives. It has been said that the ancient Saxons used the octonary system, and that the Aryans used it before the decimal scale came into existence. Remembering what was said above about 5 as the ministry and 4 as the temple, the reader will readily understand that the change came in with the growing power of ecclesiasticism and the waning of that of the Temple; with the unhappy loss of individual freedom and the substitution of an outside force; with the dethronement of man and the assumption of the craft. The Ogdoad is the only "evenly even" number within the Decad. The Greeks correctly said that "all things are eight," and eight is called Mother: all of which is easily understood when 8 is looked upon as twice 4 and as related in the Duad (7-8) to 7 as 2 is to 1.

The Ennead, 9, partakes of universality; it bounds all the numbers; no further elementary number is possible. It is as hard to define as 1, because it also represents the Beyond. The

savage struggles hard to define it, some tribes regarding it as "almost 10," or as "incomplete 10." Many languages call this number "10 minus 1," which shows (1) the inherent disposition to consider number in relation to personality, for 10 is the whole man, as we shall see; and (2) the impossibility that rises before the merely natural faculty of man when it attempts to express the Beyond. In its group (9-10), 9 is the number that represents the Unit, or the transcendental factor, and should therefore, as we might expect, be indefinable. Only "in conjunction," as Swedenborg says, can 9 be understood. In conjunction with 10, the whole man, we see the meaning of 9 to be Being, or the Essential of Man.

Ten denotes fulness, the whole man. The savage expresses his idea of 10 by saying *man*, by which he means 10 fingers or 10 toes—"all that can be counted." This number means also Civilization. No races, save those using that base, have attained civilization.* Civilization means fulness of man, the kingdom of man. The Tabernacle (which means Man) was 10 cubits broad and the Most Holy was 10 cubits long, thus forming a square of 10 cubits. This 10 means the Personal Presence; and where is that? In Man. Not only is Man thus characterized by 10, but, as we might expect, also the Divine; the Sephiroths are 10, and all from 1 to 9 are inclosed in the tenth. The Pythagorean formula ($1 + 2 + 3 + 4 = 10$) explains itself when the reader has observed the prominence given above to 1, 2, 3, and 4. All figures following 10 are combinations.

The practical value of a knowledge of these numbers and number systems consists in the fact that everybody's life is controlled by one number (or more). If he knows this number—and he can readily find it by examining the course of events in his own life—he knows his exact place in the Grand Man and also what his Call is. Being is revealed in that number, and on "the inner ways" he will be led into his "heaven." To guide the reader to such information, I have defined the above Numbers "personally," omitting everything philosophic and abstract.

* Excepting the Aztecs and some of their neighbors. L. L. Conant, page 207.

THE CORRELATION OF SPIRITUAL FORCES.

BY FRANZ HARTMANN, M.D.

(*Conclusion.*)

WISDOM is born to us by means of the revelation of truth within ourselves. Truth is a power by the manifestation of which the world is what it really is. If the world were not real in some sense it would not be here. Some philosophers fancy that the world exists merely in the imagination; but imagination changes nothing in the existence of the world. It is true that "*I*" know nothing about my surroundings, except the images produced on my mind by sensations coming from external objects; but the objects are there, whether I know of their presence or not. Thus *that which we perceive* is an appearance; but behind this is the *truth* from which it proceeds. If there were no sun there would be no sun-rays; if there were nothing, nothing would seem to exist. The truth is the light, the objects its shadows; the shadows are instruments for the external manifestation of light.

By means of the manifestation of truth in man, a mortal and animal human being becomes transformed into a divine being. This does not take place through belief in theories, however true they may be, but by means of the self-revelation of truth. What the ancient Indian sages meant to say—which has been widely misrepresented by modern writers—was that the world is a representation of images on the universal mind. If we were to know our divine Self, we would find that the universal mind is our own, and that the world is God's creation; but as long as we merely fancy ourselves to be anything higher than what we really know, our own existence is not that of God, but illusory, and we ourselves are the products of a passing illusion.

From wisdom the recognition of beauty is born ; for whatever is wise is good, and whatever is good is spiritually beautiful. The possession of wisdom clarifies the soul, and through the soul it beautifies the body, because the body is the ultimate expression of the qualities of the soul. Wisdom manifests itself only to those who love wisdom, and the love of wisdom is realized by following its dictates. The power to obey the dictates of wisdom originates in true faith in the power of wisdom to manifest itself, and this faith again springs from a real love for the manifestations of real wisdom, which becomes active by works. True faith is always accompanied by true deeds, whether internal or external ; but faith without true, unselfish love is an illusion—a dead tree bearing no fruit. Not even the highest human intellect can create a particle of divine wisdom, any more than a piece of iron can make itself red hot, or become so without an effective cause ; but as the metal may be rendered hot by means of exposure to heat, likewise a clear mind will be illumined by the light of wisdom when the truth becomes manifest in the heart.

Theories change, but wisdom remains always the same. For this reason the wisdom of those who found the truth thousands of years ago differs not in quality from that of those who find it now, or in whom it may become manifest in the future. The revelations of wisdom are ever the same, because wisdom alone reveals its own eternal self. Eternal truth never varies ; but its manifestations differ in form, according to the conditions under which it becomes manifest. Thus the light of the sun is always in space ; but whether it is day or night with us depends on our being either in the light or in the shadow. Wisdom is only one ; but it may become manifest in a greater or lesser degree : just as the sunlight is one, but acts with more or less intensity, according to conditions.

No man creates his own powers ; he at best establishes conditions under which universal energies may grow into power within him. No man is wise, good, or beautiful unless the principles of wisdom, goodness, and beauty are active within, endowing him with their own qualities. The principle is the

essential thing; the form is only the medium or instrument for its revelation. Principles are eternal and imperishable; but they do not exist for us as long as they are not manifest. When a power is becoming active, it constitutes a "principle," which means *beginning*. All self-made virtues are only delusions and hypocrisy; they do not spring from energy and reality, but from the illusion of self and self-admiration. They are mere imitations. Egoism is an illusion, and all that is born from it is unreal. He who thinks that *his* self is better than that of another in the eyes of God will laugh at his folly when the day of self-knowledge dawns; for then he will know that, his real Self being the Self of all, his personal self is a delusion and not a reality. That which prevents men from realizing the presence of divine power within themselves is the fact that they regard *nothing* as something real and *reality* as nothingness. The stars are not to be found by means of a torch. The artificial light of self-conceit serves no purpose in seeking for the light of divine wisdom. Our self-created qualities have to become as nothing before the divine and real qualities can become manifested in us.

The knowledge which belongs to the illusive self is useful for that self, so far as it concerns the things of this life of illusions; but the illusion of self can have no real knowledge in regard to that which belongs to the real. If I were to know theoretically all the mysteries of the Trinity, it would amount only to a theory. To attain real knowledge of the Holy Trinity I would have to become holy myself (which means to overcome the delusion of self), and enter into the oneness of the Trinity—that divine consciousness in which the knower, the known, and the knowledge are one. To enter into that state of selflessness, in which all idea of self and limitation disappears and the power of the divine "Master," the Self, arises within the soul, tearing away the veils of error that hide the truth, has been the object of all the mystics of the past and will be that of those of the future. Among human intellectual animals each wants to be personally more clever, more knowing, more self-wise and self-righteous than his neighbor; and even among the leaders of

sects, churches, and societies we repeatedly hear the song : " I am better than thou ! " But the real sage desires no other wisdom than that which belongs to his God ; the true mystic is content to know in regard to spiritual things only that which is known to the God within, and in the light of that knowledge the illusion of the personal ego disappears like a shadow in the light of the sun. When the divine man in his power and glory arises within the soul, there will be no longer room for the personal self with its dreams. A real mystic never seeks to obtain occult knowledge or magic power for personal gratification or aggrandizement, because he knows that the conception of self, instead of being an aid, is the greatest obstacle to his progress ; and that, far from that self having to be magnified and glorified, it ought to be entirely abandoned.

As the hammer is nothing without the smith, so in the kingdom of spirit the personality is worthless except as an instrument for the manifestation of spiritual power. A saw having a life and volition of its own, squirming in the hands of the carpenter, would be rejected. Likewise a man whose thinking, willing, and acting are inspired by his own self and its errors is a useless instrument for the manifestation of truth. He who has entered into the spirit of wisdom and abandoned self knows of no I and thou, no mine and thine ; he only knows the *One*, who includes and embraces and penetrates all, and is nothing else but himself. This is a truth self-evident to the wise, but incomprehensible to those who love their own selves above all. If a man ignores or denies God and calls himself wise, he declares himself an ignoramus, because real wisdom is the wisdom of God in man, which belongs to Deity alone and to no mere person.

Divine wisdom is a state of consciousness of the universal Spirit. How, then, can a narrow or limited intellect be in a state of universality, or have any real knowledge thereof ? How can a person have the qualification of a god while he knows practically nothing of *God* ? Spirituality and intellectuality are quite different things : the latter belongs to the intellect and the former to the spirit. Personality cannot inclose univer-

salinity; but the intellect may enter into a state of spirituality, thereby ceasing to be personal. This is accomplished by the adaptation of individual consciousness to universal spiritual consciousness, when the light of divine wisdom becomes manifest in the mind. This adaptation does not depend upon the will and pleasure of every individual; it requires the possession of the power for adaptation. This power is called divine, universal Love, and its exercise consists in obedience to the law of love.

Truth means *reality*. Only that which is real is true, and whatever is true is real; all else is illusive. That which is true appears unessential as long as the reality is not known and appearances are mistaken for truth. Truth is eternal, and it does not change the nature of truth whether a man recognizes it or not; but the real existence of *man* depends on his recognition of truth. Without that recognition he himself remains only a dream. Those who do not love the truth close their eyes before it while clamoring for proofs of its existence; but the wise man knows the truth, because his personality is absorbed in it. The blind man seeks to arrive at a knowledge of light by means of arguments and deductions. The wise man departs from error and enters into the truth, the life of which is the death of error; therefore those who love their errors dislike the truth. They ask for it, perhaps, but reject it when it offers itself. The revelation of truth is the annihilation of self-conceit; at first it appears as a frightful object, but in the end as an angel of light. After the illusion of self is destroyed, we find that it was nothing more than a shadow in the kingdom of light.

The fountain of wisdom is inexhaustible; it furnishes nutriment to the soul, and thus the latter grows into power. Not by means of a creed or belief in respectable authorities, but by the power of wisdom does the Lotus-flower of divine self-knowledge become unfolded, like the blossom of a rose that opens its leaves to the sunshine. The fruits of self-knowledge ripen in the light of the truth, which can never grow less. The whole universe is a mirror of truth. We see the images reflected therein by the light of truth; but the truth itself can

be seen only by the light within ourselves. The recognition of truth elevates and fortifies the true faith, whose soul is hope and which is penetrated by love. Hope, in its spiritual meaning, is not the expectation of a personal reward here or hereafter; but as the lark joyfully greets the sun at the dawn of day, without thereby taking into account the benefit which it is to receive, so the soul at the dawning of the day of wisdom rejoices because it knows that the sun will rise for it in the east.

The life of all faith is the Will; it is the foundation of all being. The will of the creatures for life, whether it acts consciously or unconsciously to them, is said to be the cause of their existence. As long as that will, pervaded by ignorance, is stronger than knowledge, man will not succeed in rising above the ever-moving circle of necessity. A will born from the imagination is only imaginary; but the will that is illumined by real knowledge is spirit, and free. Spirit is not a product of man; man is a product of the action of spirit. In his present existence man is the product of his actions in previous existences, and these actions were the result of imagination and will. Mortal man, being earth-bound, has no free will of his own. His body follows the laws of material nature and his actions are guided by his desires. He begins to have a will of his own only when he attains self-knowledge by becoming one with the law, because in that case the will of the law is acting through him, and he himself is the law. The fulfilment of the law is the fulfilment of duty, which takes place when in consequence of man's highest aspirations and abandonment of the illusion of self the law reveals itself to him within his own consciousness.

The spirit (consciousness) is the fructifying principle; the will is the womb that gives birth. Imagination is the masculine and the will the feminine, and in the full-grown spirit the "male and female are one." Consciousness does not exist without something that is conscious; imagination without will is without substance; spirit without substance remains unrealized and unmanifest. The will is the soil in which the imagination deposits its eggs. Within the will-substance are developed the seeds of instincts that grow into desires, develop into ideas, and bloom into thoughts, final-

ly bearing fruit as actions. A man ignorant of his own real nature is nothing but an empty shell, because he is filled with ignorance. Ignorance is nothing; it is the absence of knowledge, and being nothing it can have no origin. In that empty shell the imagination of nature performs its seeming works; nature's powers attain sensation and consciousness therein; they feel and desire and think within him, creating a false self-consciousness; hence that bundle of qualities imagines itself to be something and mistakes the thoughts of its inhabitants for its own. As the wind plays among the leaves of a tree, moving them in whatever direction it happens to blow, so the will of nature in man moves his thoughts and guides his actions. He thinks that he rules, but all the time he is ruled by influences which he does not recognize. Only the spirit that has attained self-knowledge has power over the will. This power is called faith; it is the power which may move mountains of error after it has become like a mountain itself.

Existence is *one*—therefore there can be only one foundation or cause of all that exists; but the forms of existence are innumerable, and each has its own cause, all of which have a common origin in the one Cause of all, whose modifications they are. This cause is the Reality; but what the Reality is cannot be described, because it is infinitely greater than the limited power of the human intellect. It can be grasped spiritually only by the spirit of man—when that spirit has attained consciousness of its own infinite expansion. The possibility of such an expansion of spiritual consciousness is not amenable to any proof that would convince a sceptic; it can only be known by experience. The sceptical mind keeps itself from experiencing that state of infinity, because it is imprisoned in its own ignorance and its horizon is obstructed by its own doubts. The possibility of the attainment of a higher state can be actually known to us only when we have attained that state ourselves.

All that the narrow, terrestrial mind may know are the theories regarding the action of universal law, but not the law itself. God alone can know his divine law, for he is himself the Law.

The law of God is divine and perfect, but its action is not perfectly manifested under all circumstances; perfection consists in harmony, and whenever the conditions for the manifestation of a power are inharmonious the manifestation itself will not be perfect. That which is called matter, but which has no absolute existence and is therefore unreal, is opposed to spirit; the will of that which is "solidified ignorance," so to speak, hinders and perverts the manifestation of wisdom. The divine will is the spiritual, self-conscious will; in other words, the will in a state of divine wisdom. This will, in freedom, is its own law; therefore, it is not guided by fancies, desires, whims, and passions. It is divine, because it is one with divine, universal law, unchangeable by anything, and eternal. It is the law itself. Its manifestation differs according to the conditions under which it becomes manifest. What may be lawful and right in an animal is not the same in a man; for in the animal the law of egoism is the ruler and lord supreme, while in man's real nature the true king and ruler is wisdom. The animal needs to obey the law of self-preservation; man has the power to rise above self. If all creatures had been so constituted in the beginning that there would have been no egoism to overcome, they would have had no opportunity to test their strength or to attain individual power and freedom. The development of the power of egoism upon the animal plane furnishes to man the conditions for its overcoming within his own two-fold nature.

There is no scientific definition of *God*. He is nothing objective and nothing different from man's real Self. We can only attribute to him negative qualities and say that he is infinite, eternal, without beginning and without end. A god whom limited intellect could comprehend would not be a God; the intellect would be the greater. But we may form certain conceptions in regard to the state of divine being, according to the way in which divine power becomes manifested to us. If we, therefore, call God by different names, they refer merely to the various aspects in which we view that state. All scientific, philosophic, and theological speculations in regard to the es-

sence of God are fruitless attempts of human self-conceit to grasp that which the terrestrial intellect has not the power to comprehend; they are foolish, because based upon the misconception that the eternal Reality in the universe is something different from our own.

We may form a conception of God as being All-consciousness in a state of tranquillity, in which there exists no disharmony; as absolute Being, having no other cause for subsisting than its own Self; as the eternal Fountain of all existence and the Essence of all things; or as the only Reality, without which nothing real exists; but all these definitions are inadequate. God is everything, and yet nothing special. God is far more than space. Space is not God, but only his body. God is all things, and yet no particular thing. We may speak of his breath as the life of everything; of his Justice as the fulfilment of his law; of his Word as the whole of creation; of his Will as infinite Love; of his Spirit as the truth. But if we regard him as the Source of all good, he appears to us as a loving Father; in his aspect as the Fountain of happiness, he is himself eternal Bliss; manifesting his power in all nature, he reveals himself as a divine Teacher; and revealing himself in our hearts, he comes to us as our Redeemer. The motion of his power in the universe is his Will, his activity in all things their life, and his manifestation in the soul of man the revelation of wisdom. His dwelling-place is in all that he has called into existence; his seat is the self-consciousness of the spiritually awakened man; he is himself (in his own essence) eternal rest, being, and bliss; his kingdom is wisdom, his word is the truth, his life is light, and the way to him is through patience.

In his aspect as the Absolute, God is related to nothing; but the Absolute is not he. God comes into existence for us only when we enter into relationship with him. The law of God is to reveal himself to himself, and the law of man is to serve as a suitable instrument for that revelation. The Absolute has no relative qualities; there is nothing to which it could be related. When the presence of the Absolute becomes manifest, however, it assumes relative qualities. Reality does not

exist for us unless we realize it; the ideal is only a dream unless its realization takes place. God (in his own essence) is neither good nor evil; there being nothing real but God, he is above both conditions. There is in reality nothing in regard to which he could be evil or good, for he is the All. God is neither an angel nor a devil; neither a man nor an animal; neither moral nor immoral; neither virtuous nor depraved. God is the Reality, and for us he is precisely that which we in reality become ourselves. Relative qualities come into existence in consequence of the relationship of things to each other. God is not a thing, but a state of being. Good appears as evil if it manifests itself in what seems the wrong place, or under what seem to be wrong circumstances; evil is good whenever it is necessary.

God has for us no divine qualities. These come into existence for us only when they enter into being in ourselves. We learn to know them only by obtaining possession of them; we attain their possession only when they become manifested in us; and it is this manifestation that causes us to enter into the divine, impersonal state. Thus the question, What is God? resolves itself into the corollary, What am I? To answer this question is not a matter of natural science, but of self-consciousness; and he who has attained that state cannot satisfactorily describe it to another who has not experienced it himself. To attempt it were useless, because he would be as little understood as God himself, whose sole object for untold ages has been to manifest himself, and whose manifestation is the whole of the universe, but who is still misunderstood and unknown. Real knowledge of God is not a matter of understanding for the mortal mind; it belongs alone to the "Son of God," having become revealed in man. Only the God *in* man can really know the Divinity of the universe to be his own real Self.

SOCRATIC METHOD OF INSTRUCTION.

BY ARTEMAS BISSELL, A.M.

THE renowned Dr. McCosh, when President of Princeton College, often invited his classes to ask him questions, during recitation hour, relating to the subjects under consideration. If a student made inquiries for the purpose of exhibiting his "smartness," the Doctor would silence him without any ado; but if questions were asked in a truly inquiring spirit the answers would be exhaustive, and discussion of much advantage to the class would follow. Another famous educator, the Rev. Dr. Charles Hodge, for fifty years a distinguished Professor in Princeton Theological Seminary, "possessed an almost perfect skill in practising the Socratic method, in eliciting thought, and in leading to conclusions by questions."

From a study of the practical and helpful effects of the method pursued by these two educators, we shall consider, in a few aspects, the present value and importance of a more general adoption in this country of the Socratic method of instruction. It should be more generally adopted because :

(1) It is attractive; as many as ten schools of philosophy regarded Socrates as their founder. Painting and music, possibly all of the fine arts, educate quickly because of their attractiveness. Why should it not be one of the chief aims of the up-to-date instructor to make attractiveness a prominent point in dealing with the minds of those he would instruct? The American learns quicker and better by "talking over" things than in any other way; and when he reads he is usually determined to get the opinions of others and argue with them. If he does this, he is more content and remembers better. For these reasons the education of our youth would be more effectively carried out along the conversational line. Many branches of study,

exceedingly useful in themselves, are rendered practically worthless by stereotyped methods of instruction. This is especially true of all those studies which are argumentative. There is no excuse for the continuance, in the nineteenth century, of unattractive methods of education. It is largely because of existing methods that our legislatures are called upon to pass compulsory education laws. If efforts were made to make the school relatively as attractive as the theatre, no compulsory laws would be needed.

(2) Another point in favor of the Socratic method is the fact that it is productive of thoroughness. In proportion as a study is attractive, it is conducive to thorough results. Intelligent discussion of a subject fixes its facts in mind in the clearest manner possible, and results in a better understanding of its truths. There are few studies in the curriculum of our schools that are likely to be even fairly understood by pupils unless they as well as the teacher may ask questions. Yet how numerous are instructors who, by their manner, if in no other way, prohibit students from making inquiries in the recitation-room, thus implying that their own instruction is all-sufficient! Generally this signifies the reverse—often it is indicative of the teacher's lack of knowledge. It is frequently asserted by college alumni that the exercises of the literary society with which they were identified in the institution were of as much practical service to them in the battle of life as their entire college course proper; yet such societies usually assemble but once a week. How does it happen that a literary society can be such an important educator? The solution is plain: In such gatherings all sides of a subject are brought to light by free discussion, whereas it may be that in the class-room of the same college a student is allowed seriously to consider only one side. *Ex parte* knowledge is always deceptive and practically useless.

(3) Conversational instruction in the class-room allows full scope for the reasoning faculties. This country needs men who are not merely receptacles of book knowledge, but who have also a capacity for the clear expression of serious thought. In this country there is a scarcity of talent of a high order in the

pulpit, in law, and in Congress. Prominent churches in need of pastors are compelled to wait a year or two before securing men of sufficient ability to meet their requirements. Occasionally search is made in foreign lands. This status of the professions in our country reflects pointedly upon American colleges and theological seminaries, where men are supposed to be *fitted* for all these important callings. A majority of theological students are no doubt excellently equipped for their duties in all respects except that of attractively and forcibly speaking in public. It so happens, therefore, that some of the very qualities which would make them the most useful in their profession are lacking.

Such educational defects as have been named as detracting from the qualification of the lawyer, the representative in Congress, and the clergyman, may be remedied to a large extent by the adoption of the Socratic method of instruction. Macaulay was particularly impressed with its value to persons intending to be public speakers. He says: "The intelligent student derives from it readiness of speech, copiousness of language, and knowledge of the temper and understanding of an audience. . . . I know of no modern university which has so excellent a system of education."

Considering how great is the number of academically educated students continually being sent forth from colleges and schools, and who enter into unsuccessful professional and business careers because of faults in their education which the Socratic method of instruction would remedy either wholly or in part, the subject would seem worthy of consideration by educators.

HINTS AT THE CREATION OF MATTER.

BY FLOYD B. WILSON.

AGES ago a material universe began to appear, and to it came an apparently material man. But back of all materiality there was the *Word*, which may be defined as creative power, or creative energy—whatever to you will represent the fullest measure of mental force. This Energy, or Being, called worlds into space and all life into existence, that life to be controlled by laws fashioned or made by its own impulse. So, at least, the records state—so the story has been told for thousands of years. To make it more comprehensible, certain philosophers, assuming the right to interpret the record, gave a personality to Being. They said *He* called into existence plant and animal life by a Word, after having, in like manner, previously created worlds; then made laws whereby the created life could itself be a creator of its kind, by simply observing the law fitted to each particular case.

With knowledge gained by study of the limitations of the so-called physical laws of the universe, man has gradually come to recognize a power of the mind over and behind these as a controlling force. This discovery has given a wider meaning to evolution. By a subtle law, the full scope of which we do not yet understand, we have learned that through wrong thoughts we have established erroneous beliefs, and that right thoughts constitute the sole force to dispel the consequent illusions. Thinking has moulded every man and has made him what he is. Matter is a wall which Thought met and stumbled against; rising blinded, it imagined the existence of repellant and attractive forces, which it separated; then two lines appeared—that of wrong (material) and that of right (spiritual) thinking.

There is an intense desire on the part of every student of psychics to learn more of Being. Incomprehensible and indefinable though the subject must always remain, yet it is only recognition of some of its truths that has disclosed the power of thought. Man is not satisfied with a theory of creation which rolls the ages backward till a supposed time when God (a personality) alone existed. He cannot conceive of a Being, the sole source of creative energy, sitting in vacuity—a Being that attracted all and gave nothing till a supreme moment was reached. If, on the other hand, one recognizes Being as Principle—also the repository of creative energy, drawing and supplying all the spiritual and mental forces of life—then a thousand mysteries pass into demonstrable realities. The effect and the cause are both understood. Here is the bank from which Genius draws both its principal and interest. Man cannot recognize his divinity till he knows how to appropriate his spiritual supplies from this boundless Reservoir.

The student who has advanced to a degree of intelligent comprehension of Being, thereby learning how to appropriate thereof even to a limited extent, finds matter seemingly his great enemy. It stands between him and his innate desires. He believes that matter resists his spiritual progress—that it is a barrier between him and his destiny. One more advanced is wiser; he knows that his friend is fretting over the powerless, and attributing power to that which receives strength only from the thought with which it is endowed.

The underlying truth of the metaphysics of to-day is that matter has only the power (or formidableness) which thought has imparted to it; that matter has no stability or feeling of its own; and that, on the whole, it is questionable if it has any *real* existence at all. False beliefs are the outgrowths of erroneous thinking, which in turn is a product of fear. What created fear? Matter? No; matter has not the power or function to create. Of itself it could evolve no quality or emotion; yet, without matter, thought might be absolutely free. Prior to the appearance of matter, thought had no limits; it met no opposition; it was one with the great pulsating Mind

of the universe. If matter has no inherent creative power, and fear is the seed from which grows the plant of erroneous thinking, then matter and fear must be coëxistent, whether regarded as entities or non-entities. Thought must be responsible for the creation of matter, and this great force could not have created an enemy to itself. Incorrect thinking has taught man a false belief as to matter.

If it has been proved in the advanced mental science of this age that thought, by a definite line of reasoning, can force matter (or finite thinking as to matter) to drop its beliefs concerning pain and disease, and awaken to ease and wholeness, must we not regard it as being equally true that only the creator of this same matter could possess such power? Does not mental healing, therefore, prove the origin of matter? Disease is a belief that becomes fixed in the mind through wrong habits of thinking. Such beliefs are false because they are the products of error. Matter, then, being the creation of thought, cannot be its antagonist. It is rather an instrument to aid thought.

Steam and electricity are harnessed by man for good ends. The world needs these forces, but they must be directed by skill; otherwise both become engines of destruction. Fully recognizing his own powers—his oneness with all Power—man finds his material identity no hindrance. In his initial steps toward a recognition of his own divinity, however, he found that matter environed him, and it seemed an opposing force. This was the wall which he was called upon to surmount, and he questioned the wisdom of its having been erected at all. But when he won the victory by leaping over it through the aid of intangible forces, born of right thinking, he gloried in the fact that it had been built. To overcome it was to learn of a new meaning to *life* and to grasp some of the possibilities of the powers of the mind.

Granting that matter, as an antagonizing element, does awaken thought to lift one to an appreciation of the might of mental forces, yet, it may be asked, why material creation for this alone? Would not absolute freedom from material fetters have made the progress of thought still more grand?

Thought, it seems to me, had reached its utmost possibilities in its first stage of advancement. It next evolved the desire for place, which meant material creation. It was a part of the great plan being carried out by a law as positive and certain as it was irresistible. Place meant worlds in space, and motion gave form to gases which thought solidified with life. Creative energy continued her work till all was ready for man. A physical world, peopled with material animals subsisting on material things, required a king. Thought fashioned from the ethers the king demanded, calling him Man. His title to power over other creatures was due to the fact that his Reality always existed. He himself was a part of the all-creative energy—one with Universal Mind. His true ego was coëxistent with Being.

Mind—everywhere existent, filling all space but occupying none—observed that its new creation (matter) attracted its like to itself, and that it filled and crowded space. Did this observation surprise Thought? Surely the requirements of materiality could not have received attention till they became known. When first noted, however, might not the fact have been a shock to Thought for a moment? Did *fear* thus take its rise? At that surprise, might not wrong, or mortal thought, have been born?

If material life is a creation of thought, it must be under the dominion of thought. Has this conclusion any potent meaning for us? Is it not an incontrovertible answer to the question, Why has thought the power to heal? Based upon this proposition, the whole philosophy of mental therapeutics has a broad and solid foundation.

No one recognizes more fully than the writer that the above hints at the beginnings of materiality are made on most subtle lines. There is no history to be appealed to, and yet the power of mind over matter is demonstrated daily. If the former is the creator, why should it not have absolute power over its offspring? If matter is held in place solely by the laws of thought, mental healing ceases to be a mystery and becomes simply a natural principle in the economy of right living.

THE SILENT TEACHER.

BY W. J. COLVILLE.

THE metaphysical methods so rapidly coming into vogue throughout the civilized world undoubtedly bring great advantages to adults, but the fact should not be overlooked that the little ones in our schools and nurseries are equally entitled to participate. To many young people the usual methods of the school-room and the amusements of the playground are seemingly well adapted. There is always a minority, however, comprising the most sensitive and delicately organized children in every community, who apparently cannot advance in their studies without injury to their health unless some means adapted to their special needs can be devised. With a special view to improving the condition of this class of pupils, mental scientists urge the claims of silent teaching in educational methods as equally effective and beneficial to both pupil and teacher. The healing aspect of metaphysics by no means exhausts the scope of mental action on the silent plane, though this somewhat restricted interpretation is frequently given to the term. If all were living in an ideally upright condition of thought, and acting in accord with Divine Will as manifested in the order of Nature, there would be no diseases to cure, yet there would still be ample room for the doctor to ply his true vocation of teacher. Schools and universities, nurseries and kindergartens, can exist even in that ideal commonwealth from which knowledge of the law of life and obedience to its requirements shall forever banish disease.

As a rule, children manifest three excellent traits which deserve more attention than they ordinarily receive. "Unless ye become as little children ye cannot enter into the kingdom of heaven." First, children are unprejudiced; their judgments

are unformed; their minds are neutral and impartial: consequently they are more teachable than older people. This mark of childlikeness, being universally admitted, may be dismissed as a truism. Secondly, children manifest a noteworthy sense of justice and love of fair play, a trait in itself sufficient to raise the childlike disposition to high rank in the estimation of all whose ethical sense is keen and who regard moral influence as the highest educative force. Thirdly, children are pre-eminently inquisitive; they are living points of interrogation. Always unwilling to accept things as they are and to take established propositions for granted, they insist upon penetrating the arcana of everything. For these reasons, if for no others, it may well be said that children are amenable to right direction in all things, provided that the teacher understands and appreciates the child-nature, knowing the precise way in which it is willing to be reached.

Whether credence be granted or denied to astrology, it is certainly demonstrable that children vary greatly in temperament and tendencies, even though born of the same parents. These differences are not necessarily disagreements—neither should they be looked upon as evils in any sense; but as they obtrude themselves everywhere, they should be intelligently considered. The happiness and success of children in every direction depend largely upon right discrimination concerning these varying peculiarities. Public schools should, of course, be fashioned to meet the requirements of the majority, but even the smallest minority should not be neglected. Private academies and homes might furnish favorable conditions for the nurture and training of those to whom the routine methods of public schools are distasteful; and, as it is often the most gifted child who cannot bear the strain and excitement of prevailing customs, a subtler method of teaching than is ordinarily employed should be devised.

Sensitive children, as a rule, are imperfectly understood, and little attention is usually given to those inborn peculiarities which are often the idiosyncrasies of incipient genius. Genius must be erratic—it cannot be commonplace; therefore that

much-lauded "common sense" which prosy people consider sufficient for every emergency needs to be superseded by uncommon (even super-common) sense if geniuses are to unfold in the sunshine of a congenial and encouraging environment. Because prophets have been stoned in the past is no argument for stoning them now; because geniuses have been starvelings in days gone by is no reason why we should starve them to-day; and as mental and affectional destitution are phases of starvation much harder to bear by sensitive natures than even the most trying physical privations, it is clearly the duty of all who desire to bless their generation to seek out ways and means for making the pathway of the world's gifted ones more flowery than of yore.

Telepathy, psychometry, mental telegraphy, and other terms of allied import are constantly employed to indicate a subtle psychic agent which conveys intelligence by a method not limited to the employment of the bodily senses. A person blind from birth, and living in the society of blind people, would be certain to think and speak of the four senses of man; and should any one claim the possession of a fifth sense he would be looked upon as a freak or a charlatan. There is no difficulty in conceiving of human beings with only four, three, or two senses, instead of five—and we can certainly imagine a condition where even the sense of touch or feeling might exist alone; therefore, we may just as rationally extend instead of diminishing the scale. Granting, however, that five senses are all we have, these can be developed as well as contracted. We see in the behavior of many animals, also of some primitive peoples, a marvellous extension of one or more of the ordinary senses; and it is probable that the time may come when even "exact science" will testify to the operation of telepathic and allied faculties in man as conclusively as the cathode ray is now admitted to play an important part in the higher branches of photography.

The more sensitive a child is, the less able is he to stand the stress and excitement of external attempts to reach conclusions. Only in the silence can that clear inward vision which

marks the seer be exercised. Although children are frequently romantic and imaginative, yet, when wisely dealt with, this very imagination proves of the highest value in the field of art. Every child, regardless of condition, is affected more by unseen influences than by precept and example. Words and acts may be counterfeited; therefore they are never infallible tests of inward righteousness. Moreover, on many occasions speech and action are almost impossible; consequently, some more subtle agency becomes necessary in the development of youthful minds.

To reprove bad habits by calling attention to them is always harmful. To invite consideration of an idea is really to prompt the act through suggestion, even when the intention is to insist upon its discontinuance. It frequently happens that an attack gives a new lease of life to wrong action by the very energy of the antagonism thus aroused. To map out a pathological condition and then seek to break it up is always erroneous, not only because of the negative suggestion made to another, but also on account of the injurious effect produced upon one's self.

Teachers are frequently worried to the limits of endurance because, while deeming it their duty to call attention to faults in order to correct them, the reverse result is usually obtained. Children never learn better ways by being reminded of their misdoings, any more than they can be negatively taught the multiplication table. Simple denials of error do not constitute the speaking of truth. There is always an oppressive, wearying atmosphere where faults are dwelt upon and wrongs discussed and punished. So fatal to the ends of true education is such a system that a teacher often becomes painfully affected and even contaminated by the very error he is seeking to overthrow. Few teachers seem conscious of the fact that, in order to bring a restless condition to repose, it is first necessary to master in themselves the tendency to become excited in consequence of the surrounding perturbation. People fail only because they begin at the wrong end of things. What can be more absurd than to seek to *compel* order in your surroundings when you have not yet learned how to *produce* it in yourself?

The silent teacher does not remain as if dumb, but comprehends the orderliness of the phraseology in the book of Ecclesiastes: "There is a time to keep silence and a time to speak." The silent time comes first—that for eloquence later. Were this thought followed out in business, as well as in domestic and educational matters, it would soon be demonstrated that the sorrows and disturbances which arise from speaking too soon are numberless. Children feel infinitely more than they can express in words, and they are much quicker to detect an inward feeling manifested toward them by those in authority than is generally supposed. It is never disputed that affection accomplishes far more than fear, and, while the "fear" of the Lord may be the beginning of wisdom, yet the word rightly translated means reverence. That perfect love which casteth out fear (in the sense of dread or terror) is said to be the fulfilling of the Law. A child invariably wishes to be guided by whomsoever it loves.

Following closely upon this thought, we observe the capacity of sensitive children to *absorb* knowledge from their teachers—provided sympathetic relations exist between them. While the mystery may not yet be solved, yet it is a fact that children frequently receive information from those about them which they cannot have acquired through outward channels of communication. The hypothesis, offered by many who devote both time and thought to the psychic problem—that there are actual emanations from the human brain resulting from thought processes, and that these are perceptible to a finer sense than we ordinarily take into account—is certainly plausible. Whoever experiments with telepathy, mind reading, or thought transference in any form, soon discovers that the intensity and clearness of the thought of the sender of a mental message are likely to determine the measure of success attending the effort. This makes it seem evident that concentration on a given theme intensifies the force thereby set in motion.

We all know that some highly cultured persons are not successful teachers, while others, who actually know less, impart more. This is probably due to the fact that in one case knowl-

edge is secreted rather than expressed, while in the other the disposition to share all one knows is paramount. In the case of backward children, what is sometimes called the "psychometric process" has been tried with surprisingly favorable results. Knowledge is frequently communicable without any direct attempt to impart it. The very air of a room becomes impregnated with the mental effluence of its inhabitants; thus certain apartments are more conducive to study than others. How often have even the least susceptible among us remarked upon what we have felt on entering particular places! Just as the Libby prison in Chicago and similar buildings have caused distress to sensitive people, by reason of their associations and the disagreeable influences gathered within their walls, temples of religion, halls of learning, hospitable homes, and many other edifices consecrated to ennobling activities and filled with edifying mental outgoings, occasion the keenest delight and produce the most restful and invigorating results in those who breathe their atmosphere.

If this be even partially admitted, it is easy to see how wide a field is presented for the education of the young as well as for the curing of invalids. The mental methods so successfully employed by metaphysical healers in their endeavors to reverse mental pictures, substituting the cheerful for the depressing, etc., may be advantageously resorted to in instances where the rearing of a delicate or "peculiar" child is a perplexing problem. It is not always necessary or even desirable to centre the mental activity upon the particular idea we may wish to convey to the child. The general atmosphere of culture which pervades a rightly used apartment will usually prove sufficient. In extreme cases unusual measures may of course be adopted.

The ancient temple-builders, who were forerunners of the church-consecrators of more recent times, were generally well versed in the occult sciences, and knew that, when places were set apart for definite uses and dedicated to specific ends, whoever trod the precincts of the sanctuary would be brought more or less into conscious contact with the subtle, pervasive spirit of the place, and in consequence be rendered more susceptible to

the appeals made by religion to daily life. A great deal that has been incrustated with superstition is often thoroughly scientific; and, while one of our *fin-de-siècle* tendencies is to discard everything pertaining to bygone days and ancient customs, another (far wiser and healthier) is to seek to strip these practices of the accretions which have concealed their real meaning and present them in their true significance. The silent forces of nature are ever the most potent; and as the educators of the race grow to appreciate the silent addresses to the understanding which are often more effective than the most eloquent outward appeals, a new era will begin in the history of education—one which will see the practical overthrow of all harsh, coercive measures and the beginning of the reign of love.

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

PSYCHOMETRY AND MINERAL LIFE.

In the psychometric examination of minerals two distinct classes of phenomena can be seen. The first consists of a series of pictures giving glimpses of the external life-history of the mineral, and is more or less familiar to all students of occult science. A few examples of this class were given in a former article.* The other class is perhaps somewhat less known to general readers; but it shows the construction—the working mechanism, the *life*—of the mineral.

When a series of pictures, formed before the inner sense of sight, have been examined in detail, and the last one has faded from view, the concentration should be complete; the physical is stilled. If there is no interruption nor sense of physical discomfort, particularly of oppression from breathing vitiated air, the

* See THE METAPHYSICAL MAGAZINE for December, 1895.

conditions are all that can be desired, and it is an easy matter to proceed to finer and in one sense more difficult explorations. The piece of apparently dense and lifeless mineral is seen, as it lies in one's hand, to be a thing of beauty and wonder, with a marvellously intricate structure, life, and language. It is seen to be composed of minute particles, arranged at regular distances from one another and all in rapid motion—each moving in an orbit of its own.

The particles of a piece of silver-bearing mineral move, so far as I can follow their motion, in a circle. In appearance, one of these particles may be compared to a small, round, brown burr, with six-sided projections radiating from a centre. Several efforts have enabled me to count only fifteen of these radiations, but there are more. In their rhythmic motion they give out a certain sound, which is repeated without variation—a far-off, attenuated knock. It is a muffled, not a metallic sound, and one follows another a little faster than a watch ticks. In another piece of mineral almost the same sound occurs, but less often. One accustomed to counting minute divisions of time could probably count these if he could hear them. The particles appear to be composed of square bodies, irregularly arranged. I am not decided as to their motion, but I think it is in curves, like the figure 8. The shining particles of another piece give out a continually recurring sound, suggesting the whirr of insects' wings. These particles are round, or nearly so. All the mineral particles which I have seen in this way have a fiery glow. From still another piece can be heard a sound which does not suggest any other sound known to me; it shows no particles, and only one picture—solid masses of rock, from which spring tiny sparks of light. This gives me the impression that it comes from a very remote antiquity.

While examining a piece of mineral, more than three years ago, I seemed to see in the very heart of the earth a small, clear light, which did not flicker or sparkle, but shone steadily. This incident produced an unusually deep impression upon my mind, but, not thinking that it would prove a rare event in my experience, I put the mineral into a box with numerous others without marking it for future reference, and in the course of weeks or months the box, with its contents, was removed to make room for others. But after awhile, examinations of many other pieces showing no similar light, my mind occasionally reverted to this occurrence

with a desire to know more about it. I still had that particular piece somewhere, as none had been lost or thrown away, but as I had forgotten its external appearance it could be identified only by its internal peculiarity. I examined many pieces before that light again shone before my eyes; but I know no more in regard to it now than before. It shows, however, what I believe to be *fire-mist*.

The piece of jasper mentioned in the paper previously referred to sounds a musical note which recalls Tennyson's lines :

“ Oh hark ! oh hear !
How thin and clear,
The horns of Elfland, faintly blowing.”

Most interesting, perhaps most significant, are the conditions shown by two amethysts. One shows a glowing mass of purple crystals—anything more beautiful than the clear purple and violet lights can scarcely be imagined. Magnetic, yellowish white lights flash upward from the mass. The crystals are in more rapid motion than any others that I have seen. They are long, slender, apparently smooth or very slightly grooved, and pointed at each end—a whirl of flashing purple points. The sound which comes from them is a musical note—low, as are all these sounds, but perfectly distinct. The mass of crystals shown by the other is about one-fourth the size of those already described, and the purple color is less clear and brilliant. Fewer and smaller magnetic lights flash from it, and the sound is low and elusive; it can be heard, but that is all. The crystals have the form of fluted columns; in their next finer form they may be compared to a four-petaled flower, or a Greek cross, the four projections being of equal size and at equal distances from one another. These, perhaps, are molecules. They are followed by what first appears to be a luminous purple mist, but which soon becomes partially distinguishable as atoms of crystal. They are, of course, too minute to be described, and must be apprehended through the imagination. Their motion is almost imperceptibly slow, which is perhaps the reason why they and the four-petaled shapes can be seen. This stone has evidently passed its point of perfection as an amethyst, and is becoming disintegrated. It is as plain as any fact not susceptible of demonstration that the atoms are becoming liberated.

Examination of two garnets revealed no division of the crystals into finer forms, and no sound came from them. Electric rays flash out horizontally from the base of the mass of crystals. The formation of these splendid red stones—blossoms of the granite rock—is shown, but a detailed description would be out of place here. I know of no standard of grades or qualities in the psychic realm, but will say in a general way, without any attempt to be exact, that the amethysts and garnets are of a finer grade of life—psychically considered, without regard to their beauty or value—than the minerals, and that to my perception they occupy a middle place between the mineral and vegetable planes. Whether or not this is true of other precious stones I do not know, having examined only one.

The examinations recorded here are not, in any instance, commensurate with the facts, but they are as complete as I can make them at the present time.

A. GETCHELL GALE.

* * *

THE "YOGA."

They have in India an ancient system of psychic training called Yoga, in which the recitation of certain mantrams, or verses of Sanscrit, is prescribed. Especially important is said to be the way in which the mystic syllable *Om*, or *Aum*, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanscrit charms, or mantrams, is only drawn out by the adoption of a certain very accurate rule of pronunciation (*swara*). They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first reacts upon the astral double, or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces. How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or outside himself, helpless, dependent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions!—*H. S. Olcott.*

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(Fourth Paper: President's Address Continued.)

"I felt a sweet peace steal over me," continued Bolton, "and I suppose I slept for a time; then I awoke, and I seemed to be outside my body, for I observed all the surroundings, and I could see anywhere or anything I wanted to see. I saw you, Edith, in your room, and the doctor in *his* room; he was mixing the medicine which he intended to give me when I awoke. I saw the nurse sitting in that chair, intently watching my body; I not only saw things, but knew the purpose of everything. Gradually I sank until I touched my body. There was a shudder, a few nervous twitches, and again I saw through my physical eyes.

"Now I know that death does not kill—the body breaks up and perishes, the form dissolves; but the man, the ego, lives on forever; and that 'forever' is just what we make it. I also know that I shall soon go away from this body, and you, my darling, must not weep nor wish me back, for I am not always able to resist the evil, and I might again grieve you; but you should rather rejoice that through my love for you I made the effort to be good and pure which has saved me from destruction and outer darkness. I am surprised that I should receive any Divine credit for this effort, because I did not make it from any religious motive whatever, but simply because I loved you and wished to make myself worthy of you. On thinking it over, however, I can see how it was. You were the highest and purest type I had ever known; I worshipped you because you were good, and it was the goodness I loved. I see it now, although I could not see it then—the difference between the form and the spirit by which it was illuminated. Can I hope that Edith will forgive the wrong which God has pardoned?"

"Oh, Willie, my poor darling," said Mrs. Bolton, "do not talk to me about my having anything to forgive! You have suffered, and I have grieved for you. I love you, and love has no pardons to grant; true love takes no offence."

At this moment I noticed a pallor spreading over the face of my patient, and I hastily interposed with a command for silence,

knowing that the conversation had been already too prolonged, and I asked Mrs. Bolton to retire. I was really alarmed, he looked so deathlike, and would have hurried her out of the room, but Bolton said, "Let her remain, doctor, please," and still held her by the hand. I had some beef-tea at hand, and gave him a few sips every three minutes. He recovered from his faintness quite readily. After a little he said he felt sleepy, and thought perhaps he could take a nap. His wife made an effort to rise, but he asked her to remain, as he felt more quiet with her beside him. Seeing he wanted nothing, I left him in her care and withdrew.

Being weary with much watching, I went to my own room and threw myself across the bed, soon falling asleep, to wake three hours later from a perplexing dream, through which Bolton's story (like the golden thread in shotted silk) continued to run. I presume it had taken a deeper hold upon my mind than I suspected, for when I opened my eyes I distinctly saw Bolton's face. His eyes looked calmly into mine, while the face gradually faded away. I was not so surprised at first, because I fancied he had become delirious and followed me into my room; but when the face dissolved before my eyes I was startled; vague forebodings ran riot in my brain, and springing up I rushed to his room—fearing I hardly knew what. Imagine my surprise on finding the husband and wife lying side by side in a most profound slumber. To make sure I approached the bed, and taking his hand (which was still thrown over his wife and lay on the cover nearest me) I felt his pulse; it was normal. I watched the respiration; it was natural. I looked at his face; a faint tinge of color began to appear; the eyelids trembled a little and then opened—there at least was no delirium. The look which I first saw that day on the steamer had disappeared; there was no abstraction; he was apparently the most self-possessed and self-centred man I ever knew. He looked from me to his wife without moving, and I at once inferred that he did not wish her disturbed. Acting upon his silent request, I quietly withdrew.

My mind was thoroughly aroused, and I was perplexed by the fact that I had seen a man's face where I knew no human being could have been present, and I was desirous of knowing what condition of mind I myself must be in—what was the matter with my brain that it should act so strangely? It could be nothing more

or less than the phantom creation of a disordered mind, for I had seen the face most distinctly after I was fully awake, and afterward saw it fade into mist and disappear. I tried to detect other symptoms of weakening faculties, but in vain. Nevertheless, I was far from feeling comfortable, and determined to take a walk in the open air, and thus throw off the feeling; yet, despite my efforts, the recollection would remain uppermost, and with disgust at my folly I gave up the attempt and returned to my duties.

On reaching the hotel I went to my room, bathed my face, and started to see my patient, whom I found quite refreshed. His wife seemed to be a new source of strength to him since he had relieved his mind, and they understood each other again. I gave him some food and a little medicine, and then took a seat to chat with them awhile. The conversation seemed to drag, until Bolton put his finger on my pulse, and said:

“Doctor Harding, I wish you would help me to the correct understanding of some things which are both new and strange in my experience. I fear I shall not remain long enough in this bodily tenement to unravel the mystery; but I will tell you what occurs to me, and I wish you to make careful note of what I say. Perhaps you may find it sufficiently interesting to pursue the subject after I am gone. You remember what I said about my body as being separate from my real self; in other words, that I was out of my body. I have read about the wonderful things they do in India—that people called adepts possess the power of leaving the body at will, going to desired places, and appearing before people, who think they see the real man. I have always looked upon this as nonsense, or jugglery; but I find that I have to modify my judgment, as I am having a similar experience—how far it is a reality I cannot say. This is what I want your help in determining, because if it is possible for me to lie here as a living, breathing body, and at the same time be in another place, it would seem to settle the vexed question of the soul’s continuous existence.

“If the soul can exist and make itself manifest as an individuality at any distance from the body, then it does not necessarily cease to exist when the body dies. Atomic death and molecular disruption are familiar facts, but it does not follow that the soul perishes at that time, any more than that the attar perishes with the rose when we destroy the latter to obtain the former. The

perfume, being less material, continues to express the individuality of the rose long after the original has ceased to be ; so the soul finds its freedom in the death of the gross material which forms its outer shell.

"After you left us to-day, my wife and I remained quiet for some time. Edith soon fell into a gentle slumber, and I seemed to do the same. After awhile I found myself separated from the body, and I thought about certain improvements which I had ordered to be made upon our house in Boston during our absence. I was anxious that they should be done before our return. I did not realize that I was *travelling*, in the sense of moving through space ; I simply *thought* of home, and I was there. I saw all the familiar scenes, went into the house, saw the men at work, saw the papers which had accumulated since my departure on the hall table—everything was just as I supposed it would be. One of the men was placing a large mirror in Edith's room ; but he was not doing it skilfully, or in accordance with my directions, and I undertook to tell him what I wanted. I spoke to the man, but he did not heed me. Then I stepped up and touched him on the arm. He paused, looking around uncertainly, but did not act as if he saw me, and went on with his work. I tried in vain to make him understand me ; then I seized the frame of the glass, but could not move it, although *I moved what seemed to be a shadow of it*.

"As I was pondering this phase of the affair, I realized that I was only a soul after all, as immaterial as the shadow I could turn. Then I tried other articles, and while I could not move the substance I could always move its image. I said to myself, 'I will tell this to Doctor Harding,' and as soon as this thought was formed in mind I was in your room. You were lying across the bed, asleep, with your head on a pillow toward the foot-board. I stood looking at you, my feelings of gratitude intense for all your kindness to us. I felt glad that my young wife was to be left to the care of such a man, and I prayed that you might enjoy the pursuits in life which are not to be mine.

"Just then you awoke, and I wished you could see me as a soul—as I really am ; but you seemed alarmed, for you sprang up and rushed in here. My first thought was, 'He will awaken Edith and frighten her ; I must prevent that.' Then I was here, and you took hold of my hand. I could not speak, but I did not want

Edith disturbed ; so I tried to convey to you my wish, and I thought you understood, for you immediately went out. Now what I want to know is, how far these things, which appear to me to be so, are real."

When thus appealed to, I tried to get my wits together so as to form an intelligent reply, for I confess I was utterly astonished and confused by what I had heard and seen. I could no longer doubt my senses, yet the explanation was more perplexing than the doubt itself had been ; however, I managed to say that I was conscious of having seen Bolton looking at me when I awoke, but considered it only the fancy of the dream continued into my waking thought.

"Did you ever have such an experience before ?" he asked. I promptly replied that I had not.

"Then, Doctor," he continued, "you and I stand upon the threshold of a great discovery ; we are even now entering the door of the unknown, and we must co-operate intelligently lest we lose the crowning glory—the proof of the soul's immortality and its individuality as distinct from the form. We must avoid deceiving ourselves : it is certain that neither desires to deceive the other. You cannot imagine what this means to me, for, if I can be satisfied that there is an actual existence for the soul separate from the body, then I know that I shall not perish like the grass in the field. If I can only manage to convey my thoughts to others still in the flesh, I certainly may be able to lead men from the low ambitions of life up to the higher aims by which all mankind may be enriched and improved. Then, at least, I shall not have lived in vain. An eternity will not be too long in which to serve that Creator whom in my youth I neglected and in my manhood forgot.

"I have no idea as yet by what process the soul separates itself from the body ; and as it has so far occurred when I was apparently sleeping, I cannot give a very lucid description. I can, however, say that I have a sort of feeling like jumping, but not the sense of becoming ill, as in fainting—no approaching darkness ; no sinking into oblivion. The first thing I notice is that I am out of the body, which seems to be sleeping. My anxiety now is the shortness of time wherein to make these observations ; I feel that my hold upon the body is fast being loosened, and at any time I may go away to return no more to this house of clay."

(To be continued.)

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE PASSING OF ANTI-TOXIN.

The "sober second thought," in the shape of accounts of the direful after-results arising from the use of this last of a series of great medical fads and fallacies, is now manifest. The full meaning of the failure of this recent specific, in its wide relations, involves one of the most colossal errors in history. A far-reaching or universal principle—so supposed, and so taken for granted and indorsed by the great majority of the "scientific" world—proves to be not merely useless but disastrous.

The first member of this pestiferous family was the Brown-Séquard "Elixir of Life." It is easy to recall the unbounded applause accorded by press and pulpit when this "great discovery" was announced.

Soon after came Dr. Koch's lymph. Human tuberculosis, "lupus," and kindred disorders were to be immediately banished. But it was worse than a failure, for its subtle poison was propagated and diffused. It would reasonably be supposed that, after

such an experience, medical science would have discontinued further applications of the same general theory in any kindred form. But the same fallacy has been pursued more earnestly than ever, in ever-varying shapes, and one of the later refinements is anti-toxin. The truth regarding this specific is now filtering out, of which one of the most eminent physicians of Boston gave a liberal instalment in the *Transcript* of that city of March 7, 1896. As early as February, 1895, many London physicians discovered "serious drawbacks" in the use of anti-toxin, and about the same time Professor Drasche, of Vienna, observed numerous cases where the after-effects of the serum were "disastrous to the kidneys." The patient might survive diphtheria, but more serious and lasting disorders were planted in the system.

In the *Contemporary Review* for February, 1896, there is a lengthy and interesting paper from the pen of a literary gentleman who had diphtheria, and was taken to one of the London hospitals and thoroughly anti-toxined. He says: "Exactly one month after I left the hospital, I lost the power of walking or standing up, and then, in another week, that of writing or using my hands in any way. During the next ten weeks I remained in an absolutely helpless state—a sort of living death." He also states, among many other facts, that during the last three months of 1895, in the inner ring of London alone, over eight hundred persons died of diphtheria. Though most received anti-toxin, the death-rate was thirty-five per cent. This writer also says that one English superintendent, giving his experience in 176 cases, saw no single instance where any benefit ensued from the use of the serum. Many others are quoted in corroboration of this view. From an extensive investigation he concludes that paralysis, nerve prostration, and heart trouble follow with increasing persistency, and in general that disease, "in new and sinister forms," ensues, thus inflicting an injury on the individual and the race that perhaps can never be eradicated.

The theory of curing one disease by injecting another, or a diluted quality of the same, should long ago have been dropped. But horrible abominations are yet to be injected into human and animal organisms, and medical laboratories are still busy in concocting them in new forms and combinations. The farmers are discovering that "tuberculin-tested" cows develop not only tuber-

culosis but are subject to frequent abortion and other abnormal conditions and disorders. Subtle and putrid poisons are still being scattered in complex forms, and the end is not yet. Let us note, for illustration, how the same principle would work on a higher plane. One is too sensitive to stand the shock of a great crime, or sin. We will therefore proceed to inject into him crime or sin of a diluted quality. Tone it down a little through "cultures," and evil will cast out evil. A big error might be fatal, so to prevent that we will introduce a thousand little ones. Will this ever kill error? It rather sows its seed broadcast.

Future years only will show how many kidney diseases, blood-poisonings, diseased lungs, and "heart failures" will come from anti-toxin serum in the circulation. Outraged nature turns and becomes retributive. How long is this general defilement to continue?

HENRY WOOD.

THE revealings of the latest science show the marvellous power of suggestion, the stimulation of thought sinking into mind—mind, that in the exquisite accuracy of psychic processes never loses, never forgets. The tendency of every thought is to express itself in action; every thought of anger is an initial impetus given to every physical power for the expression of that anger. A little child, returning from school, was telling his father of something that had been told him of delirium tremens, with detailed repetition of symptoms and phases. The child ended his story with the remark: "And, do you know, I felt then just as if I had that disease." The graphic description was in reality a hypnosis that subjected the system to all the horrors in a mild, rudimentary form.—*William George Jordan.*

ONE of these days science will discover the larger causes which affect widespread climatic and sanitary conditions. So far as the latter are concerned it would not be surprising if psychological causes have a vastly greater influence on ordinary epidemics than we have formerly been accustomed to suppose.—*C. K. Earl.*

THE poisonous drugs administered by the modern practitioner usually serve only to drive away effects by shifting the seat of the disease to a more interior and more dangerous place.—*Paracelsus.*

MENTAL THERAPEUTICS.

The great principle which underlies the healing of the body by those who have repudiated drugs is the casting out of fear from the mind; hope is substituted for despair, faith for doubt, love dissolves hate, and, the mind being harmonious, the body soon reflects this harmony.

Mental science does not deny that drugs by chemical laws produce physical effects. If a pinch of soda be put in a cup of buttermilk the acidity of the milk will be corrected, but it will still be buttermilk. Should an alkali be taken to correct acidity of the stomach, it will most probably act as a neutralizer; but will any one affirm that it has removed the cause of the acidity? Opiates deaden the sensibilities, but never reach the cause of any disease. Antipyretic drugs weaken the action of the heart, so that it cannot beat so fast, and thus cool fevers; but the cause of the disease has not been touched. To deaden the sensibilities and to retard by arbitrary means the action of a vital organ is surely to destroy the danger signals which are nature's beneficent warnings.

Mental science is but a study of the powers of the mind. The day has dawned when the command, "Know thyself," is coming to be looked upon as imperative, when it is so fully recognized that "the greatest study of mankind is man," that it is no longer confined to the philosopher, scientist, and physician, but every man and woman of average intelligence hears the call of the invincible "I" for recognition. . . . I have made these fragmentary statements in regard to the general principles of mental science in grateful acknowledgment of the immense benefits which only a year's study of these principles has brought to me—hoping that others may be led to a further investigation of mental therapeutics, the greatest discovery of this great age of discoveries and inventions.—*L. Crozier French, in The Illustrator, Atlanta, Ga.*

DRUGS do not act in the beneficial way they are supposed to do. According to my reading they are so many poisons, and I am supported by medical books, which speak of the toxic (poisonous) effects of drugs. Many cases are made worse, or recovery is protracted, by the use of drugs, while some are even killed or their death hastened by the drugs themselves.—*Dr. Allinson, London.*

THE "COSMIC MICROBE."

The series of lectures in progress at the Naturalists' Club was continued on the 25th ult. by Professor Sanarelli. His theme was "The Useful Work of Microbes in the Social Economy," or, to put it shortly, the "Cosmic Microbe," and he dwelt, in a thoroughly Darwinian spirit, on the beneficent activity of microbes in the soil, the air, the water, in human alimentation, in human habits, in the propagation and evolution of the human species, and even in "infective maladies" themselves, in all which spheres they exercise a function which, being natural, is at once beneficent and indispensable, the arrest of which would imply the rapid disappearance of animated creation from the terraqueous globe. Professor Sanarelli, from the researches begun at the Pasteur Institute, followed up at Siena, and soon to see the light in Montevideo, drew many striking illustrations of the part played by microbic life in biology, and claimed, as one of the future achievements of science, the organization and control of the inexhaustible and hitherto unutilized microbic forces, and the turning of these to practical account for the evolution of humanity in all its interests, individual and social. We are, according to Professor Sanarelli, on the threshold of discoveries that will revolutionize our dealings with the human organism in health and disease, widen our social horizon, and elevate and refine our common civilization.—*Roman Correspondence London Lancet.*

THERE is a class of cases in which imagination is largely or altogether responsible for sickness, and whatever the fancy can give it can take away. The people also who have acquired the habit of experimenting with patent medicines are peculiarly susceptible to influences of this kind, and having usually little or nothing the matter with them, it is difficult to return them to health; but if they can be persuaded that they really are well, the majority of them will cease to suffer.—*New York Tribune.*

THE reason medicine has advanced so slowly is because physicians have studied the writings of their predecessors instead of nature.—*Prof. Alexander H. Stevens, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE NEED OF CO-OPERATION.

Since the appearance of the initial number of **THE MÉTAPHYSICAL MAGAZINE** a year and a half has elapsed, and this number closes the third volume. During this period numerous gratifying evidences of appreciation have been received from unexpected quarters in almost every part of the world, and abundant testimony concerning the urgent need of such a periodical is constantly accumulating.

Appreciative friends can assist the enterprise in many ways besides subscribing for a copy of the magazine for themselves. By speaking a commendatory word in the presence of acquaintances or others; by sending the names of interested people at a distance who would appreciate a sample copy; by inclosing a Prospectus in private letters to those who may not have heard of the new periodical; by seeing that the local news-agent keeps the magazine on hand, and *in sight* on his stand; by acting as agents for subscriptions (to whom a liberal discount is offered); by paying for the addition of a new subscriber to our list when renewing their own subscriptions—by these and other methods much valuable service can be rendered to the cause of the higher life as well as to the magazine, which is admittedly its most advanced and enlightened representative in the literary world.

In the ordinary sense **THE METAPHYSICAL MAGAZINE** is not strictly a business enterprise. Its high character and low price are maintained solely to aid the cause of right thinking and well doing, which, it has been demonstrated, may result from an understanding of the principles set forth in its pages. But the field is so wide, and the minds ready for such development are scattered throughout all communities to such an extent, that this particular enterprise, more than almost any other before the public, requires the

direct personal assistance of every one who appreciates the work and desires to see it continue. There are thousands who want this periodical and would gladly join in its work, but who have no knowledge of its existence. Many of these we cannot directly reach, but each one is perhaps known to some other who might call his attention to the importance of the work.

The fountain of truth has not yet yielded up its sweetest waters; but even the purest water cannot flow to the needful centre of distribution without appropriate channels and suitable means for individual reception. Minds can think independent of earthly compensation, but, while the world's present system of exchange of commodities obtains, the best expression of that thought cannot be suitably conveyed to the yet undeveloped minds of those who need it most without a large and continuous output of the world's medium of exchange—money. The most valuable and important features of the work outlined for *THE METAPHYSICAL MAGAZINE* stand as yet in abeyance, awaiting that degree of public support which shall render the accompanying expense warrantable. For this purpose we ask assistance through increase of the subscription list, the only source from which the enterprise can derive sufficient income.

The importance of the work to which *THE METAPHYSICAL MAGAZINE* is dedicated is conceded on all sides. It would seem, therefore, that all who are actuated by true metaphysical principles, should lend their best efforts continuously toward promoting its success. Enthusiasm in "well doing" should not be allowed to wane. You need our publication and we need your valuable assistance. Shall we exchange "commodities?"

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SOCIAL REFORM.

A practical and praiseworthy endeavor to promote social regeneration along metaphysical lines has been undertaken by a number of public-spirited citizens of Boston, with headquarters at the Ben Adhem House, 24 Mall Street. The alleviation of poverty, the cure of disease, and the promotion of temperance and purity are among the purposes of the organization, which is based upon the principle that "there is an infinite worthiness in man which will appear at the call of worth, and that all particular reforms are the removing of some impediment." The summer programme will include a kindergarten, play school, and work among mothers, in support of which cash donations are earnestly solicited. We take pleasure in commending this enterprise to all lovers of humanity. Contributions will be acknowledged by Edward A. Pennock, at the above address.

"If you would have your light shine, put it in a dark place."

"When we have lived a thing it becomes part of us, and we no longer require to think of it."

"A man may be in business cheerful, active, and full of energy, and yet remain a hermit, living within the Spirit."

"When a man is born he literally contains the principles of the entire Divine kingdom, any one of which can be developed within him."

* * *

PAZIENZA.

Oh thou, who seest the vision
Of lives attuned to Truth—
Of lives wherein the coarser clay
Is turned to gold, as bright as day—
Learn to wait and watch and pray.

Thou canst not tell,
Thou dost not know
How long thou'lt have to wait
Before, with thankful eyes, thou'lt see
The golden thread which is the key
To all that's dear to thee and me.

What is that thread?
What is that key,
That magic key which brings us peace?
To deeply drink of Lethe's stream,
Forget the wrong—'tis but a dream—
And let thy life with beauty teem!

"But 'tis so long," I hear thee say;
"My heart grows faint and cold."
How long? A lifetime, hasty one?
A million years of cloud and sun
Would seem but short when it is done!

When it is done? 'Tis never done!
And as the years roll on
Thy vision grows, till out of sight
Thou'lt feel, thou'lt know 'tis infinite,
Thou'lt leave the dark,
Thou'lt live the light.

—*Lilian Upson Reed.*

BOOK REVIEWS.

KAREZZA. By Alice B. Stockham, M.D. 136 pp. Cloth, \$1.00. A. B. Stockham & Co., publishers, Chicago.

The sub-title of this interesting work is "Ethics of Marriage." It relates to a subject of growing importance in the social life of the day—one to which earnest reformers and writers on sociology are directing their attention with constantly increasing eagerness. Although the literature pertaining to the marriage question is already voluminous, there is doubtless room for Dr. Stockham's little book, which states plain facts in plain language, pointing out many evils in existing matrimonial customs that are pressing for correction and suggesting remedies along the rational lines of a higher spiritual life and a more elevated regard for motherhood. The rights of children yet unborn are justly considered, and the advantages of the proper use and conservation of the procreative function are convincingly stated. The author's conclusions are drawn from experience, the physical, mental, and spiritual aspects of the question being treated in the order of their importance. "Karezza" forms a fitting appendix to "Tokology," by the same author, and should be in the hands of every lover of his race.

THE MYSTERY OF HANDWRITING. By J. Harington Keene ("Grapho"). 155 pp. Cloth, \$2.00. Lee & Shepard, publishers, Boston.

This volume is intended as a handbook of the comparatively new science of graphology. The author considers handwriting "a gesture of the mind," a chapter being devoted to an analysis of the penmanship of prominent people. This is, perhaps, the most interesting portion of the book, though the rules by which habits of thought, disposition, and character may be determined through graphology are quite lucidly explained. There is no doubt that handwriting is an index to mental processes and individual peculiarities, and Mr. Keene seems to have formulated a comprehensive and somewhat practical system for the guidance of students. The book contains a portrait of the author, is beautifully printed and illustrated, and in many respects is an important and unique contribution to the literature of the day.

SOUL WAIFS. By Belle Van Derveer. 207 pp. Cloth, \$1.25. The Peter Paul Book Company, publishers, Buffalo, N. Y.

A volume of poems embracing a wide range of subjects, from grave to gay and from tragedy to comedy. Considerable versatility is evinced in both

conception and expression. The author has some reputation as a public reader and reciter, and many of her poems possess a dramatic intensity which renders them well fitted for recitation purposes. Some of the lighter verses manifest a musical temperament of a high order, and this is the vital spark of true poetry. The work, as a whole, is happily free from that sameness of thought and style which makes so many books of poems rather monotonous reading. It is adorned with a frontispiece portrait of the author, and should meet with a ready sale.

THE GOLDEN LADDER. By M. J. Clarkson. 98 pp. Paper, 50c.; cloth, \$1.00. Published by the author, Melrose, Mass.

To all victims of discouragement and despair, of depression, disease, or other negative condition, this book is cordially recommended. The author says that "it voices some of the richest and most helpful experiences of a lifetime," and it is certainly well calculated to lead from darkness into light. Its tone is pure and uplifting, inviting the reader from error into truth in a most fascinating way. The pathway of health is traced step by step till the apex of happiness and prosperity is reached, when the light of truth is seen in its fulness and purity and the clouds of ignorance disappear.

FATE AND JUSTICE. By E. U. Wiesendanger. (Translated from the German by N. Shultz.) 168 pp. Paper, 75 cts.; cloth, \$1.00. Published by the author, Comanche, Tex.

This work claims to answer "the philosopher's pressing questions" concerning the hardships of mortal existence, the inequalities of life, the vagaries of justice, and the irony of fate, and to explain other mysteries which have perplexed thinking minds for centuries. The author's ideas correspond with those of advanced thinkers who have tested theological creeds and the superstitions which pass for religion, only to find their inadequacy to the requirements of a well-ordered mind. The work is practically an epitome of Oriental philosophy on these subjects.

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OTHER NEW PUBLICATIONS.

The Palm Groves and Modern Idolatry. Poems by William Sharpe, M.D. 16 pp. Paper, 2d. J. J. Morse, publisher, Liverpool.

The Apperception of God. By John P. Cooke. 14 pp. Published by the author, Boston.

Wrinkles: Their Cause and Cure. By Anna McGowan. 32 pp. Paper, 50c. Published by the author, Prescott, Arizona.

Life of Francis Schlatter. By C. R. Stedman. 20 pp. Paper, 25c. The Knox Co., publishers, Denver, Colo.

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